A

COMPENDIUM

OF THE MOST APPROVED

MODERN TRAVELS.

CONTAINING

A distinct Account of the RELIGION, GOVERNMENT, COMMERCE, MANNERS, and NATURAL HISTORY of several Nations.

VOLUME THE SECOND.

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COMPENDIUM OF MODERN TRAVELS.

THE TRAVELS OF Dr. RICHARD POCOCKE, Lord Biſhop of OSSORY.

CHAP. I.

Dr. Pococke arrives at Alexandria; of its former magnificence; of the famous ciſterns, and Pompey's pillar. Some account of Moſetto; of the reſpect paid by the Muſſulmen to ideots; our author viſits the patriarch of Alexandria; how received; ſets out for Cairo; a deſcription of that city.

DR. Pococke embarked at Leghorn for Egypt on the 7th of September, 1737; and landed at Alexandria in Egypt, on the 29th of the ſame

month. This city was formerly reckoned one of the greateſt in Africa, and lies in latitude 30 degrees 40 minutes. It was founded by Alexander the Great, from whom it derived its name; and before the paſſage to the Eaſt-Indies, by the Cape of Good Hope, was diſcovered, it was a place of prodigious trade; at preſent, the old city is intirely ruined, and the materials carried away to build the new one. The ſea has encroached upon it in many places, and withdrawn itſelf in others. Upon a little iſland, which once made a part of the port, ſtood the famous light-houſe, called Pharos; the ſituation of which, in our author's opinion, was at the entrance of the new port; for ſome ſuperb pillars may in a calm day be ſeen at the bottom of the water, which it is not improbable are the remains of that celebrated tower.

When this city was taken by the Saracens, it contained, if you will believe the Arabian hiſtorians, 4000 palaces, 400 ſpacious ſquares, and in it were 40,000 tributary Jews. The moſt remarkable remains of Alexandria, are Pompey's pillar, and the ciſterns. The latter were built under

the houſes, ſupported by two or three arches, raiſed on columns, in order to receive the Nile water by the canal, as they do at this day. The deſcent into them is by round wells, wherein are holes for the feet, diſtant from each other two-thirds of a yard; by theſe, people who are employed to cleanſe them, go down; a care, the neglect of which gives the water a very bad taſte. It is drawn up by a windlaſs, and carried about for uſe upon camels.

THE pillar, commonly diſtinguiſhed by the name of Pompey, ſtands on a ſmall height, about a quarter of a mile ſouth of the wells, and is ſurrounded by ſome magnificent ruins, which, according to ſeveral Arabian hiſtorians, are the remains of a palace of Julius Cæſar, in the centre of the area whereof this pillar probably was erected. Perhaps it was ſet up in honour of Titus or Adrian, who were both in Egypt; and that, after the time of Strabo, who makes mention of it, which he certainly would not have neglected, had a monument ſo very extraordinary exiſted in his days. It is of red granite; the capitals are of the Corinthian order, and the leaves,

which are plain, and not in the leaſt indented, ſeem to have been done either for bay or laurel. There are on it ſome ſigns of a Greek inſcription, which are ſcarcely legible: the whole height of this pillar, including the capital, pedeſtal, &c. is 114 feet; excluſive of theſe, it is 88 feet 9 inches high, and nine feet in diameter.

WITHIN the old walls are three convents; one of which belongs to the Coptics, who pretend to have the head of St. Mark; and ſome ſay his body: they alſo ſhew the patriarchal chair. Near the gate where the evangeliſt was martyred, it is ſaid, there was a church dedicated to him, wherein the patriarch reſided. Not far from the gate of Necropolis, ſtands the moſque of 1001 pillars: here our author obſerved four rows of pillars to the ſouth and weſt; one to the north, and one to the eaſt.

THE new city roſe out of the ruins of the old, about fifty years ago, when the trade for coffee, and a few other commodities, began to flouriſh. It is built on the ſtrand, to the north, on a ſpace of ground that ſeems to have been forſaken by the ſea;

and cuts but a ſorry figure. In ſeveral of the houſes they have built round courts or porticoes, and placed many granite pillars, which were taken from the antient city.

From Alexandria, our author ſet out in company with the Engliſh conſul for Roſetto; and they were met about a league from the town by the French conſul, attended by ſome merchants of the ſame nation: ſhortly after which civility, they were ſurprized at the ſight of a magnificent tent, wherein a handſome collation was prepared. Being here refreſhed, they were all mounted on fine horſes, attended by a guide; and thus they made their public entry into the city. Theſe were ſent out by the governor as a compliment to the conſul, who the next morning had alſo a preſent of fowl and ſheep, for all which it is very likely they paid ſomething more valuable.

The road from Alexandria to Roſetto, and indeed the whole country, being a ſandy deſert, would not be found without difficulty, were it not marked out by pillars, erected acroſs the plain, at one of

which we find the Nile water falling into an earthern vaſe, for the uſe of travellers; a work ſupported by ſome charitable endowments.

THIS town is near two miles long, and all European commodities that paſs between Alexandria and Cairo, are here landed, and put on board other veſſels. For this purpoſe, the Europeans have here their vice-conſuls and factors to tranſact buſineſs; and letters are brought hither regularly from Alexandria by land, to be ſent to Cairo by water; but, in matters of great conſequence, they are diſpatched thither by ſpecial meſſengers acroſs the deſerts. Here is a good manufactory of coarſe linens.

THERE is alſo a moſque, at a place which they ſay was the reſidence of one of Mahomet's near relations; and in caſe Mecca ſhould be loſt to any enemy, they imagine the devotion of that temple would be removed hither.

HERE Dr. Pococke ſaw two of thoſe ideots, whom the Egyptians deem ſaints; one of them was a luſty elderly man, the other about eighteen years old; they were born

fools, went about the ſtreets naked, and were held in prodigious veneration. When the women viſit the ſepulchres on Fridays, they not only kiſs the hands of thoſe wretches, but alſo other parts, which it may not be ſo proper to mention; a reverence from which they imagine they may derive ſome peculiar advantages. Our author ſaw one of theſe ſaints ſitting, with a woman on each ſide of him, at the door of a moſque on the high road to Cairo; and though multitudes of perſons were at the ſame time paſſing by in the caravan to Mecca, none took the leaſt notice of this ſight, as being thereto well accuſtomed.

Cosmas, the Greek patriarch of Alexandria, who reſides uſually at Cairo, being now at Moſetto, otherwiſe Maſhid, our author paid him a viſit; and being introduced, by the conſul's interpreter, was received with the uſual honours. A ſervant firſt preſented him with a lighted pipe, and then a ſmall ſpoon, with a ſaucer of ſweetmeats; after coffee, a bowl of ſherbet was brought forward, and a towel to wipe him. At his departure, they ſprink-

led roſe-water upon his hands, wherewith, according to cuſtom, he rubbed his face; and being perfumed with incenſe, he took his leave. This laſt is a compliment of great reſpect, and not paid to every body; it is brought when the maſter of the houſe makes a ſign for it, which he is not forward to do, in caſe his viſitor be a man of ſuperior rank, as it is a mark of diſmiſſion.

HERE the doctor embarked on the Nile, together with the conſul, in a fine galley, bound to Cairo. In their way they were becalmed near a village, the governor of which offered them coffee; and, at their departure, made them a preſent of fifty eggs. Here they ſaw the manner of making blue indigo, out of an herb called Nil.

THEY alſo touched at Ouarden, where they viſited the governor, who would have entertained them, had they choſen to ſtay; however, he ſent them an hundred eggs, together with a lamb, and returned their viſit at the boat's ſide on horſeback. He having given ſome hints that wine would be an agreeable preſent to him, ſome was ſent him after night-fall, to prevent any conſcientious Muſſulman from taking offence.

THE night before they finiſhed their voyage, they ſpent in merriment at Hele, a village about five miles from Cairo, into which, the following day, the conſul made his public entry on horſeback; an honour allowed to no Chriſtian, but himſelf; ſo that his friends and dependents were obliged to be ſatisfied with aſſes. Six Janizaries immediately preceded him, and a man went before, ſprinkling water on the ground to lay the duſt.

OLD Cairo ſeems to ſtand in the place of the fortreſs and town of Babylon, on the Nile; it is built near a hill, and was founded by ſome captives, who eſcaping from Babylon on the Euphrates, into Egypt, committed ſeveral diſorders; for which being at length pardoned by the government, they had this ſpot granted them to inhabit, which they called Babylon, after their native city.

CAIRO was formerly much celebrated for its extent and magnificence; it is divided into three parts, Old Cairo, Cairo properly ſo called, and the port called Bulac. Each of theſe three towns are a mile aſunder.

THE imports of this place are broad-cloths, tin, lead, raw ſilks from India, neat braſs and iron-work, and curious ornaments in the ſilver way; their exports are coffee, flax, druggs, and various ſorts of dyes, with ſome ſugar, neither cheap nor fine, except a little, which is laid aſide for the uſe of the Grand Seignior. The conveniency of water makes this a place of great trade.

THE people are very ingenious; but then they are found to differ much, as you go farther up the Nile, and to be very heavy and ſtupid. There is but little credit among the Egyptians; they rarely tranſact buſineſs by bills, but deal all for ready money, every man being his own banker. This occaſions the town to be much frequented by foreigners, ſo that not above 3-4ths of the people that die here of the plague are natives.

THERE is a great mixture of inhabitants in Cairo; for beſides the original Egyptians, there are Greeks, Jews, Armenians, Europeans, and a Mollatto race, who have a ſort of government among themſelves. They are natives of Nubia, and ſupply the

country with ſervants, having a common purſe, out of which they ſupport ſuch as are ſick, or out of place; and theſe fellows, when they are worth it, are always ſure to reimburſe the ſociety. Here are ſome Turks, and a few remains of the Mamaluke race.

THERE is here a ſuperior of the Franciſcans, dependant on thoſe of Jeruſalem; he is called the Vice-prefect of Egypt, the guardian of Jeruſalem having the title of Prefect. The religious of this order have a large new built monaſtery, which coſt them conſiderable ſums of money, before they could finiſh it, it having been twice pulled down by a mob, ſpirited up by ſome people in power, whoſe avarice the poor fathers were not able to gratify. Here is alſo another convent of Franciſtans, compoſed of miſſioners from Rome; and a ſuperior, who calls himſelf alſo Prefect of Egypt, his juriſdiction extending over three convents in Egypt, which are maintained by a ſmall allowance from Rome, and protected by the Engliſh; as the other Franciſcans, together with the convent of Capuchins, and another of Jeſuits, are by the

French. Such of the Engliſh as die in the Levant, are buried among the Greeks, according to the rites of that church, in caſe of the abſence of clergy of their own perſuaſion.

As the country is very plentiful, European merchants live here comfortably enough; and though much confined, they are pretty ſociable among one another. The morning they dedicate to buſineſs, the remainder of the day they give up to diverſion. Being for the moſt part very hoſpitable, ſtrangers meet with a kind reception from them, who, were they not accommodated with lodging, at the houſe of one or other of them, would find it very hard to diſpoſe of themſelves.

THERE are many bagnios in Cairo, ſome of which are appropriated entirely to refreſhment of the women, who frequent them once or twice a week. Females, indeed, of a more elevated rank, are deprived of this egreſs from confinement, having bagnios in their own houſes. The Khanes of this city are very indifferent, for excepting one room, there is ſcarcely bet-

ter accommodation in them than in the deſerts.

THE houſes of Cairo being all built much upon the ſame plan, a deſcription of one or two of them will give you a tolerable idea of the reſt; for example, that of ſultan Calaun, who lived in the year 1279, is built round a ſmall court; the entrance to the grand apartment is by a Gothic door, on each ſide of which there is an elegant row of double pillars, worked ſo as to appear like two pillars woven one within another. The ſaloon is conſtructed in the form of a Greek croſs, with a cupola in the middle; it is wainſcotted ten feet high, the pannels ſhine with mother-of-pearl, blue ſmalt, fine marbles, and elegant pieces of moſaic workmanſhip.

ABOVE the wainſcotting, Arabic inſcriptions run round the ſaloon, reaching to the height of two feet, and the whole is crowned with arches of moſaic and mother-of-pearl.

IN the houſe of Oſman, there is a fine ſaloon with a lobby before it; it is oblong, wainſcotted on two ſides with pannels of grey marble, bordered with curious moſa-

ic. There is a ſopha round it, furniſhed with rich velvet cuſhions.

The great men in general have a ſaloon for common uſe, and another for ſtate; and as they have four wives, each of them has a ſaloon, with apartments about it, that have no communication with the reſt of the houſe, except the common entrance for ſervants, which is kept locked; and of the private entrance the maſter keeps the key. Here they have ſuch a machine made to turn round, as is uſed in nunneries, which receives any thing the women want to give in or out, without their ſeeing thoſe with whom they communicate.

The Turkiſh houſes in Cairo are rather uſeful than handſome, the lower part being of ſtone, the upper of cage-work, lined with unburnt brick; as they have few windows towards the ſtreets, and in other reſpects, void of regularity, they are but an indifferent ſight to an European. The ſtreets here are ſo very narrow, that in ſome places they extend a ſlight covering, from the roof of one houſe to that on the oppoſite ſide of the way, thereby ſheltering paſſengers from the heat of the ſun.

CHAP. I.

Of the police of Cairo; Haſſan's moſque, and that of the Azabs deſcribed; of the caſtle of Cairo; of the riſe and fall of the Nile; ſome conjectures offered concerning it; of its fiſh; of Joſeph's well; of the Jewiſh manner of interring their dead; of ſome very antient and curious MSS. of the church of St. Barbara.

NO city in the world can be better regulated than Cairo, there being gates at the end of almoſt every ſtreet, or at leaſt of every ward, which are ſhut up when it is dark; and being guarded by a body of Janizaries, no idle people can wander about, to diſturb the peace of the inhabitants.

AMONG many magnificent moſques, which ornament this city, that built by ſultan Haſſan is truly grand; the entrance to it was formerly by an aſcent of ſeveral ſteps, which are now broken down, to pre-

vent malecontents from taking refuge here, as they were formerly accuſtomed to do in times of public inſurrections. In the apartments adjoining to it, there is now kept a garriſon of Janizaries; for the place is very ſtrong. This building ſtands at the foot of the caſtle-hill, and is pretty lofty, the top of it being carved in the Turkiſh manner, and the entrance finely inlaid with various ſorts of marble.

THERE is another moſque belonging to the body of the Azabs; it is greatly admired, being a room ſixty feet ſquare, crowned with a beautiful dome, and wainſcotted to the height of eight feet, with the fineſt green and red prophyry. The carvings and gildings of this moſque are well worth ſeeing, and all round the walls are Arabic inſcriptions in golden letters. The cupola alſo is well painted, and a number of glaſs lamps, and oſtrich's eggs, artfully diſpoſed, add not a little to the beauties of the place.

THIS grand room is ſaid to have been built by a vizir, who deſired the ſultan to permit him to prepare a place fit to offer him ſherbet in, on his return from Mecca.

The caſtle of Cairo was built by Saladin; it ſtands to the ſouth of the town upon a rocky hill, and has four entrances, the beſt of which is by the gate of the Janizaries to the eaſtward: it is walled round and defended by many towers, but at preſent it cannot be a place of much ſtrength, as cannon, from a hill which commands it on the eaſt, might eaſily beat it down. The weſt end of the caſtle is taken up by the different workmen, employed in preparing the hangings and covering annually ſent to Mecca; theſe our author ventured to take a near view of, though for a Chriſtian to touch or breathe upon them be deemed profanation. Theſe apartments are ſaid to have been inhabited ſome time ſince by the Baſhaws; and it is very probable they were antiently appropriated to the uſe of the Sultans, here being ſtill ſome fine pieces of moſaic, repreſenting trees, houſes, &c. and other mouldering remains of grandeur.

The waters of the Nile, when they riſe, are conveyed by means of canals through different parts of the city; and it is an entertaining proſpect to ſee the inhabitants

diverting themſelves at that time, in their boats and barges, with muſic, feaſting, and fire-works; while crowds of people lean from the windows of the houſes, which ſeem as if they roſe out of the water. But alas! how wretched a view of mud, ſlime, and dirt, do the waters, when falling, leave behind them! This, however, does not laſt long, the whole being ſoon covered with verdure and fertility, and plentiful harveſts ſucceeding on the ſame ſpots where the late waters ſpread their ample ſheet.

JOSEPH's granaries are in old Cairo, and ſtill appropriated to the keeping of corn; they are only ſquare courts, encompaſſed with walls fifteen feet high, and ſtrengthened with ſemicircular buttreſſes; they ſeem to have been originally built of ſtone, but now they are for the moſt part compoſed of brick. The grain is covered with matting, certain allowances are made to the keepers, and becauſe that birds are ſuppoſed to get at it, the locks of the doors are covered with clay, and ſealed. This corn is uſually brought down from Upper Egypt, and diſtributed, as part of their pay, to the ſoldiers, who ſell it. Six of

theſe granaries are full of wheat, and one of barley; the latter is for feeding the horſes.

At the north end of old Cairo, there is a grand hexagonal building, uſed for raiſing the waters of the Nile to the aqueduct, which is done by the means of wheels and oxen. The aqueduct itſelf is very grand; it is built in the Ruſtic ſtyle, upon arches and piers of different dimenſions. Towards the caſtle-hill, where the ground riſes, the arches are but low; and the water is raiſed, from the reſervoir to the caſtle, by means of ſeveral wheels, placed one above another.

Opposite to this reſervoir, is the canal which conveys the water to Cairo, and which perhaps was built by Trajan: near the mouth of it they perform the ceremony of opening the canal, by breaking down a mound that runs acroſs it, when the Nile is at a certain height. This work is done with great rejoicings; and a certain pillar, which ſtands not far off, is adorned with flowers, over which the waters ruſhing, carry them away; and this offering ſtands in lieu of a virgin, which uſed an-

nually to be ſacrificed to the river-god. This ſacrifice was made in the Pagan times, though, in other reſpects, the people are now little better than then.

The river Nile is one of the greateſt curioſities of Egypt. It may be ſuppoſed, that the north winds are the cauſe of its overflow; they begin to blow about the latter end of May, and drive the clouds, formed by the vapours of the Mediterranean, ſouthward, as far as the mountains of Ethiopia, which ſtopping their courſe, they condenſe, and fall down in violent rains; at which time, even wild beaſts, directed by inſtinct, retire before the torrents, and ſeek ſhelter elſewhere. This wind alſo contributes to raiſe the waters of the Nile, by driving forward the ſea, which meeting with, oppoſes the progreſs of the river, already ſwollen by the new fallen rains; and thus is the country ſoon intirely overflown.

The Egyptians, but more eſpecially the Coptics, aſſert, that the Nile begins to riſe every year on the ſame day. It does indeed generally begin on the 18th or 19th of June. They have alſo a notion of a great dew falling the night before; and

this dew, called Nokta, they ſay, purifies the air, cauſes the waters to ferment, and turn red, or ſometimes green: it is very certain that they change their colour, and continue diſcoloured for twenty or thirty days after their riſing, and that they are all that time purging and unwholeſome; ſo that in Cairo, the inhabitants then drink the water that has been preſerved in ciſterns, under the houſes and moſques.

Some people ſuppoſe, that the ſources of the Nile, beginning to ſwell, force out with them a ſediment of green or red filth, which have remained caked upon the borders, or near the riſe of the ſmall rivers that flow into it, near its principal ſource. Yet, though there is ſo little water in the Nile when at loweſt, that the current is in many places ſcarcely diſcernible, it cannot be ſuppoſed intirely to ſtagnate; as the waters begin to grow more turbid, they become more ſalubrious, and the common people venture to drink of them, and preſerve them in large jars, the inſides of which they rub with pounded almonds, the oil being firſt extracted; and herein

they ferment and ſettle in four or five hours.

They maintain a reddiſh caſt till the rapidity of the ſtream begins to abate in December and January; but the river continues to fall, even to the ſeaſon when it begins to riſe again, being always yellowiſh, and colouring the waters of the ſea for ſome leagues out. The Grand Seignior has not a title to his rents, till the canal is opened at Cairo, by breaking down the bank that is thrown up before it, which is not to be done till the Nile riſes to ſixteen pikes; and once when it did not riſe ſo high, and the Baſhaw cauſed the canal to be opened, the people would not pay the tribute. The Nile has ſometimes been known to riſe regularly, as it did in December, 1737; at which the people were alarmed, having always obſerved, that Egypt had been unfortunate, whenever the Nile had riſen out of ſeaſon. The obſervation did not, however, hold good at this time; for nothing enſued that was any way remarkable, and the following year was extremely plentiful, for the waters roſe rather higher than uſual. Dr. Pococke ſays,

he does not know whether there are any of the ſame ſort of fiſh in the Nile, that are found in the rivers of Europe, except eels and mullet, which laſt, together with ſome other fiſh, come from the ſea at certain ſeaſons.

THERE is no ſort of ſhell-fiſh, but in Baher Joſeph, the canal near Faiume, which runs into the lake Caroon, there is a large muſcle, that has within it mother-of-pearl of a reddiſh caſt. There is no certain intelligence to be obtained about the Hippopotamas, though they have been ſeen about the Damiata, and it is ſaid, that by night they have deſtroyed whole fields of corn; but our author takes the foundation of this account to be owing barely to one that was taken there ſome years ago; they ſeem to be natives of the upper parts of the Nile, and very ſeldom come down into Egypt. The antients, as well as moderns, mention that this beaſt, when he is out of order, has a method of bleeding himſelf in the leg with the ſharp-pointed end of a reed, that grows in thoſe parts, though it muſt be very difficult to make ſuch an obſervation.

It is time, however, for us to quit the channel of this ſurpriſing river, and to return to Cairo, where we find ſtill ſomething farther to be ſaid of the caſtle, on the ſouth ſide of which there is a large court, wherein are the Baſhaw's apartments, and the divan, in which laſt place are kept certain leather ſhields, of the thickneſs of half an inch, and the ſpear wherewith Amurath pierced them. They are preſerved, as monuments of that monarch's ſtrength. In this apartment the miniſters of the government meet three times a week, and the Baſhaw often ſits privately to overhear their conferences, behind a lattice, communicating with the hall from an adjacent apartment. This is a practice copied after the Grand Seignior himſelf, and ſtimulates the aſſembly to do juſtice. A ſtranger may enter the hall with the conſul's interpreter, and being conducted afterwards to the Baſhaw's coffee-room, is civilly entertained by his people with ſweetmeats and coffee.

The mint alſo is near, where they coin their gold, and ſome ſmall pieces of money called Nadines, of three farthings value; they are of iron waſhed over with ſil-

ver, the baſe money of Conſtantinople not paſſing in Egypt. There is a well in this caſtle, called after a vizir, whoſe name was Joſeph, and not after the patriarch. This well is looked upon as very extraordinary, being dug through a rock; but on examination the ſtone appears to be very ſoft, ſo that there was leſs difficulty in ſinking it, than if the ſoil had been earth or ſand; in which caſe, it would have crumbled away, or tumbled in upon the workmen; whereas there was not only no fear of this miſchance in digging a rock, but moreover, the ſtone that was taken out, was uſeful in the walls of the neighbouring buildings. This well, or rather chain of wells, is an oblong in breadth; the deſcent to the bottom of the firſt well is by very dirty ſteps, each about ſix inches high, and five feet broad, running three times round to the depth of one hundred and fifty feet. Here are two entrances, one on the right, the other to the left; the latter, it is ſaid, leads to the pyramids, the former to the Red-ſea, both are now ſtopped up. At the bottom of this well there is a hole, through which you paſs with ſome difficulty to another

one hundred and twenty feet lower; the deſcent is wet, dirty, narrow, and dangerous. This laſt well is probably on a level with the bed of the Nile, or rather below it; it never wants water, but it is a little brackiſh, and is raiſed to the upper well, by means of a wheel turned by oxen, from whence, it is conveyed to the top by another machine of the ſame nature.

THERE is one thing peculiar to this well, which is, that when you deſcend twenty or thirty feet, you find it arched all the way to the bottom, probably with a view, to make the flight of ſtairs longer, and the deſcent conſequently more eaſy; ſeveral wells of this ſort have been found in the neighbourhood of old Cairo, ſome of which are in uſe even to this day.

THE caſtle, wherein we find Joſeph's well, is about a mile in circumference; it is like a little town, but now lies in a ruinous condition. To the ſouth of it, is an antient ſuburb, called Caraffa, where there are ſome magnificent tombs, ſaid to be the monuments of certain Califfs of Egypt, who were relations of Mahomet, and conquerors of the country. The people hold them in

great veneration, and oblige ſuch Jews and Chriſtians as paſs this way, to do them reverence, by diſmounting from their aſſes.

CARAFFA formerly maintained many colleges and convents of Derviſes, wherein divinity and the laws were ſtudied. Of theſe, here were formerly ſuch a number, that a ſtranger might ſpend a whole year among them at free coſt, waſting only one day in each. They now lie in a heap of ruins.

AT ſome diſtance is the burial-place of the Jews, and you are eſcorted to take a view of it by a guard of Arabs, who, though well paid for their trouble, ſeldom fail to uſe travellers ill. The Jews, having dug a grave ſix feet deep, make a hole ſtill lower to the weſt, and therein depoſiting the dead corpſe, lay over it broad ſtones, before they fill up the grave, it being unlawful for them, according as our author was informed, to lay earth upon the body. The corpſes of ſuch as die ſuddenly abroad are never carried into any houſe, but waſhed, ſtretched, and prepared for burial, under ſome arched places to the ſouth.

OUR author mounted to the top of the

hill called Jebel Duiſe, which ſeems to be divided from the caſtle-hill by art. At the eaſt end of it, are ſeveral grottoes cut in the ſide of the hill, ſeveral of which are inacceſſible. Here is a moſque, over the ſouth cliff, painted with variety of flowers on a red ground, in which moſque, Sheik Duiſe, with ſeveral of his children, and ſome baſhaw's ſons, lie buried. From him both the hill and the moſque take their name.

Dr. Pococke found here every where a free admittance, and was entertained by the Sheik, with a handſome collation, ſerved up upon a carpet, which was ſpread before the moſque. On a hill a little farther, there is a ſolid ſtructure of ſtone, about three feet wide, and three feet ſquare on the top; the aſcent to it is by ten ſteps. Here the Sheik mounts to pray upon extraordinary occaſions, ſuch as the beginning of a war; or the Nile failing in its riſe. Oratories of this nature may be ſeen in the ſuburbs of all Turkiſh towns.

Some Arabian hiſtorians have mentioned an obſervatory on an eaſtern height of

the hill, to which certainly the ſituation is finely adapted; however, here are now no remains of any thing but a ruined moſque. Under this hill to the N. ſeveral of Mahomet's family lie buried, but the place is deemed ſo ſacred, that no Chriſtians are permitted to ramble among the ſepulchres.

THERE is a Jewiſh ſynagogue in Cairo, ſaid to be 1600 years old, in which are preſerved two antient MSS. of the laws, and one of the bible, written by Ezra, who omitting, out of reſpect, to mention therein the ſacred name of God, found it the enſuing day every where ſupplied by an inviſible agent. No perſon is permitted to touch it, and it is kept in a nich ten feet high, veiled with a curtain, before which many lamps are kept continually burning. There is a Chriſtian church in this, wherein the head and other relicks of St. Barbara, to whom it is dedicated, are carefully preſerved. Here are ſeveral other Chriſtian churches, and in old Cairo particularly, not leſs than ten belonging to the Coptics, of which, and the firſt preaching of Chriſtianity in Egypt, we ſhall ſpeak in the

next chapter, here quitting Cairo; and afterwards we ſhall follow our author in his remaining tour.

CHAP. III.

Of the firſt patriarch of Alexandria; of the Coptics and other Chriſtians; their various religious ceremonies; a brief character of the natives, of the Arabs and Turks of Egypt; of the different orders of Derviſes; ſome remarkable ſtories of the Egyptian policy and treachery.

ST. Mark, who is eſteemed the firſt patriarch of Alexandria, is ſaid to have firſt preached the goſpel in Egypt; whence, during the perſecutions, many of the Chriſtians retired to Coptus, and the places about it; and from this aſylum it is ſaid, they derived the name of Coptics. Dioſcores, patriarch of Alexandria, embraced in part the opinion of Eutyches: till that time they were in union with the catholic church. This opinion was condemn-

ed by the fourth general council held at Chalcedon.

THE Mahometans, when they undertook the conqueſt of Egypt, took part with the Coptics, who thereby got the upper hand; and their patriarch was firmly eſtabliſhed, as he is ſeen at preſent. Another diviſion happening in the church, part of the Greek communion remained here, in oppoſition to the weſtern church; and they have alſo their patriarch.

THE Coptic patriarch of Alexandria probably reſided at old Cairo, when that became the capital; and it may be ſuppoſed, he removed into the preſent city, when old Cairo began to be deſerted. The Greek patriarch alſo reſides there. The biſhops chuſe the patriarch, and the principal Coptics confirm him; he is firſt inſtalled at the eaſt end of the church of St. Macarius, wherein he is elected, and afterwards in the chair of St. Mark, in Alexandria.

THE Coptic church is ſomething like the Greek church in its ceremonies: the liturgies are in the antient Coptic language; which is, without doubt, the Egyptian, though much corrupted. It is to be ſup-

poſed that the Arabic language took place of it, when the Arabs conquered this country; ſo that now the Coptic is no more a living language, nor is it underſtood by any, except by ſome of the prieſts, who can explain a little of their liturgy, though many of them cannot ſo much as read it; but get their long offices by rote, by hearing them frequently repeated. The epiſtle and goſpel are read both in the Arabic and Coptic languages.

The Roman catholics have their liturgy printed in the Coptic, with very few alterations. They ſpend almoſt all the night before feſtivals and holidays, in their churches; a cuſtom that might firſt ariſe from their meeting to celebrate their devotions at night, during the times of perſecution; and which might be continued afterwards, as being convenient on account of the coolneſs of that time. Their churches are always covered with matting: they take off their ſlippers on entering, and theſe it would be great ill manners to wear even in their houſes. They likewiſe kiſs the pavement when they come into the church, which may be another reaſon for

keeping it very clean. They ſit on the ground very irreverently, for the moſt part of the time that their devotion continues; and when they are obliged to ſtand up, they have crutches to lean on, wherewith they are ſupplied by the ſexton.

THE ignorance of the prieſts is a very good reaſon for their not preaching. The patriarch makes a ſhort diſcourſe to them once a year, and they read lectures out of the pulpit on great feſtivals. Deacons are made at eight or nine years old, who always receive the ſacrament when it is adminiſtred. Sunday is here kept very ſtrictly, and on it the people will not work.

ABSTAINING from fleſh cannot ſurely be any great mortification to thoſe who ſeldom have any to eat; ſo that it chiefly conſiſts in not feeding upon eggs, milk, butter, oil, and ſuch things as they commonly uſe; and in forbearing from theſe till noon, or later.

ONE of their greateſt faſts is that of Lent, which begins fifty-five days before Eaſter; that of Advent is another, forty-three days before Chriſtmas. They faſt alſo fifteen days before the Annunciation; during

which time they do not eat oil, but live moſtly on vegetables. The faſt of the apoſtles begins fifty days after Eaſter; it is obſerved for thirteen days by the laity, and ſomething longer by the prieſts. They have alſo three days ſevere faſt before the feaſt of Jonah, whoſe having been in the whale's belly, they look on as a type of our Saviour's lying three days in the bowels of the earth.

On Good-Friday they abſtain for twenty-five hours. The faſt during theſe ſeaſons, is not ſtrictly kept on Saturdays and Sundays as to the times of eating.

They ſometimes uſe an odd ceremony to procure leave of the patriarch to eat eggs in Lent; it is thus: they take him up in a chair, and aſk him, if he will give them leave; on refuſing it, they deſire to know if he will be thrown down; and repeating theſe queſtions three or four times, at laſt he conſents, as if afraid of being injured.

They often eſpouſe at ſeven or eight, conſummate at eleven and twelve years, and ſome proper time before that they are circumciſed.

THE men eaſily procure divorces, on account of adultery, long ſickneſs, or almoſt for any diſagreement; and if they deſire it, they obtain leave of the patriarch or biſhop to marry again; nay, even in caſe of his refuſal, it is ſaid, a prieſt will notwithſtanding, perform the ſacrament anew for either the diſcontented man or woman, only excluding them by way of pennance from the ſacrament for ſome time; and if their own clergy will not tie the knot to pleaſe them, they have recourſe to the Cadi. This cuſtom is practiſed by the Chriſtians all over Turkey.

AT baptiſm, they plunge the child three times into the water; then confirm, and give it the ſacrament; that is, the prieſt dips the end of his finger into the chalice, which is filled with wine, and puts it into the child's mouth.

THE women ſtay in their houſes forty days after they are delivered of a boy, and twenty-four if a girl; till which time the baptiſm is deferred, and ſometimes much longer. But if the child falls ſick before that time, it is brought to church, for they cannot baptize out of the church, and laid

on a cloth near the font; then the prieſt dips his hands into the water, wherewith he rubs the child all over; but if this is neceſſary to be performed where there is no ſacrament, the child, father and mother, muſt ſtay in the church till next day. If the child is ſo ill that it cannot be brought to church, they then only anoint it at home according to form; and they ſay it is good baptiſm.

THEY give abſolution at extreme unction, as they do in the Greek church, and anoint alſo all the people preſent, that the evil ſpirit may not enter them. Their confeſſions are general. It is ſaid, they often make croſſes on their arms with powder; and if it is demanded, whether or no they are Chriſtians, they ſhew the croſs. They abſtain from blood, and things ſtrangled. They pray for the dead, but have a notion that the ſoul goes to heaven in forty days; yet they pray for it afterwards.

THEY proſtrate themſelves before pictures; but have no graven images, except a crucifix. The bread they uſe is a ſmall white cake; it is made only of flower and

water unleavened; the Coptics buy the corn with the money of the church, and when made into flower, it is always kept in the church, and the cakes are made by the ſacriſtan, who chants ſome pſalms while he is about it, and they are baked in an oven, which is put to no other uſe.

THE Coptics, of all the eaſterns, ſeem to be the moſt irreverent and careleſs in their devotions. The night before Sundays and feſtivals, they ſpend in their churches, and the holidays in ſauntering about, and ſitting under their walls, or ſhady trees. They ſeem to think that religion conſiſts ſolely in repeating long ſervices, though without the leaſt devotion; and in ſtrictly obſerving their numerous faſts. Both prieſts and people are all exceeding ignorant. They bear an implacable hatred againſt the Greeks, ever ſince the famous affair of preſſing them to receive the council of Chalcædon; and when the Greeks got the upper hand, it is ſaid, they treated them with great rigour. They have alſo generally as little regard for the Europeans, which proceeds, in a great meaſure, from an endeavour in thoſe of the church of

Rome to make converts of them. They rarely diſtinguiſh between thoſe of different religions, but include all other Chriſtians under the name of Franks.

As the Jews were afraid in the time of Paganiſm, to drink wine offered to idols, it was uſual to have all the wine they drank made by their own people, and ſealed up to be ſent to them; a cuſtom which they ſtill obſerve in all the eaſtern parts. They have thirty-ſix ſynagogues in Cairo, and one in old Cairo. There is a particular ſect among them who live by themſelves, and have a ſeparate ſynagogue. As the other Jews are remarkable for their eyes, ſo are theſe for their large noſes.

The preſent Egyptians are a ſlothful people, and delight in ſitting ſtill, and hearing tales rehearſed. They indeed ſeem better adapted to eaſe than activity; and this indolence contributes probably to that inventive genius for which they are remarkable. This more eſpecially appeared in their ancient heathen religion, and in thoſe many extravagant fables, on the moſt pleaſing of which the Greeks perhaps founded their religion and poetry; and from

them they paſſed to the Romans. This diſpoſition may be owing to the great and enervating warmth of the climate. They are malicious and envious to a great degree, which keeps them from uniting and ſetting up for themſelves; and though they are very ignorant, yet they are naturally cunning, falſe, and miſtruſtful; hence they are always ſuſpicious of travellers, who, they imagine, come to their country in ſearch of treaſure, which, if not eaſily found, they ſuppoſe them able to extract from the bowels of the earth, by art magic. For they cannot conceive how the deſire of ſeeing ruins, and old walls, could induce people to travel thus far; and thoſe notions prove very diſſerviceable to curious inſpectors. They have, however, learnt hoſpitality from the Arabs, and ſomething of that ſtrict ſort of fidelity, which teaches a man to ſtand by him whom he takes under his protection.

The people of the country are moſtly employed in tilling the ground, which is not attended with much labour; but the bringing water to it is often very troubleſome.

THE Arabs love plunder, and a vagabond life. The buſineſs of attending cattle ſeems moſt ſuited to their genius; they have good horſes, and manage them and their pike with much addreſs; thoſe on foot uſe poles, with which they fence off the ſpear with great art.

THE Turks differ from the natives of the country, and the Arabs; being thoſe who are ſent hither by the Grand Seignior. Theſe are covetous of money, deſirous of power, and withal very ſubtle and ingenious in carrying on any affair to obtain their ends; moſt ſurprizing things have been managed and brought about by them in Cairo, with the utmoſt policy and ſecrecy; and theſe diſtinguiſh themſelves from others, by what is ſtrictly the Turkiſh dreſs.

AMONG the Mahometans, the Dervices are a particular ſort of people; they may be reckoned of two or three kinds. 1ſt. Thoſe in convents lead a religious recluſe life; though Dr. Pococke ſuppoſes there are ſome of thoſe who travel with credit, and return after a tour to their convents. 2dly. Thoſe who take on them this cha-

racter, living with their families, and following their trades: ſuch are the dancing Dervices at Damaſcus, who come once or twice a week to a little convent there, where they perform their extraordinary exerciſes; theſe ſeem to be a good people. But the third ſort travel about the country, and beg, or rather oblige every body to give them alms, which muſt not be refuſed when they ſound their horn.

The refined policy, or rather cunning of the governing part of the Egyptians, is chiefly employed in meditating the deſtruction of their antagoniſts; for as there are more factions in Egypt, than in any part of Turkey, ſo there are more inſtances of treachery. The manner in which they paſs their time, without reading, or much buſineſs; without any curioſity, but what relates to their affairs, is the reaſon of it; for they think much, and their thoughts are always employed about their particular intereſts. The Baſhaws commonly join with that party under-hand which they judge is moſt likely to get the better, unleſs when they ſet themſelves to deſtroy the ſtrongeſt party, when they think it

may overturn the Grand Seignor's dominion in Egypt.

Not many years ago, a Baſhaw, who was deſirous to deſtroy a certain Bey, apprehending that he would refuſe the coffee brought to him at an entertainment, directed the ſlave that was to bring it, to make a falſe ſtep, and drop the cup ſeemingly intended for him: the ſlave following the direction he had received, the Baſhaw deſired the Bey to accept of his own cup, which being a particular honour, and apparently harmleſs, could not be handſomely refuſed: he drank the coffee without ſuſpicion, which had poiſon purpoſely put into it, and it worked accordingly.

About ſeven or eight years ſince, a deſign was formed by a weaker party to deſtroy ſome of their enemies, who had raiſed themſelves to a moſt exorbitant degree of power. The ſcheme had been long laid, and above forty perſons in the ſecret, many of whom were ſlaves; but an opportunity was wanting of aſſembling together all the perſons againſt whom the plot was intended. However, the long-ſought day at length arrived, when being

all met together, and the ſlaves bringing in all the coffee or ſherbet at the ſame time, according to the uſual cuſtom; whilſt they were drinking it, each ſlave drew his weapon, and ſtabbed his man: ſome few of the deſtined victims eſcaped much wounded, but the beſt part of them fell upon the ſpot.

They took off the chief perſon of this ſame party by another ſtratagem: it was known that the Bey was very deſirous to have a particular perſon ſeized on, and pretending to have taken him, they brought one of their own party muffled up into the preſence, with his hands behind him, as if tied; but the firſt queſtion the Bey aſked him, was anſwered by the ſuppoſed priſoner, diſcharging at him a couple of piſtols, whereby he killed him, and the whole body retreated ſafely, having taken care to ſecure all the paſſages behind them.

From their belief in predeſtination, the Turks derive their courage in battle, their patience in adverſity. They are ſo very avaricious, that no great man is to be viſited without a preſent in hand, and though liberal in profeſſions, are ſtrangers to the

reality of friendſhip. Waſhing the hands and feet is by them thought to expiate the moſt attrocious crimes: it is alſo the preparing for prayer; and the appearance of religion being in faſhion, it is thought polite to pray at the uſual hours, without reſpect to place; a circumſtance in which they differ from the Arabs, who are ſeldom ſeen at any time, or in any place to pray.

CHAP. IV.

Of the ſuperſtition of the Egyptians; of the Turkiſh, Arabian, and Coptic complimenting; manner of bathing here; of their manner of travelling, more eſpecially in the night; of the different dreſſes of the people.

THE Egyptians are very credulous with reſpect to Taliſmans, charms, and every ſpecies of magic. Should you praiſe one of their children without bleſſing it, they are ſure to ſuſpect that you mean it no good, and immediately uſe ſome ſuperſtitious ceremonies to prevent the effects of

the evil eye; one of theſe is throwing ſalt in the fire.

THE Mahometans ſalute each other by inclining the head, extending the hand, and bringing it back to their breaſts; or elſe, kiſſing the hand and putting it to the head. The latter is a mark of extraordinary reſpect; they always wiſh peace to each other; a compliment which they never pay to Chriſtians.

THE Arabs ſalute each other by ſhaking hands and bowing the head. Among the Coptics, a ſon dare not ſit before a father, eſpecially in public company, without being ſeveral times deſired; and in no place in the world do inferiors more obſerve the motions of their ſuperiors.

IF any one goes to the houſe of an Arab, or to his tent, bread is immediately ſerved up with ſour milk, and cucumbers ſliced into it when in ſeaſon; fried eggs, oil to dip the bread in, and ſalt, cheeſe like curds, &c. They take it amiſs, if you do not ſtay and eat with them; and think a viſit ſuch a favour, that where there has been a violent enmity, if one of the party goes to the other's houſe, and eats with

him, all is forgot. Nay, the Janizaries, when they mutiny, will not eat the Grand Seignor's pilaw; but if preſſed to eat, and they comply, it is a ſign that their reſentment has ſubſided.

One of the greateſt refreſhments among the Turks, is going to the bagnios: they undreſs in the firſt large room, which is generally covered with a cupola, and thence paſs into the hot room, where they are waſhed and rubbed with hair-cloths: they rub the feet with a ſort of grater, made of earthen ware, ſomething reſembling the body of a bird; they then made all the joints ſnap, even in the very neck, and all down the back, whereby it is thought that the joints become ſupple; after this they are ſhaved, and go into the bath. From this place they return by a room not ſo hot, where they ſtay a while; and before they re-enter the great room, where they repoſe on the bed, ſmoke their pipes, take their coffee, and dreſs.

The eaſtern people ſet out early on a journey, walk their horſes gently, and often ſtop to refreſh; but more eſpecially under the ſhade, if the weather be warm;

if they do not travel in any great ſtate, they carry a leathern bottle of water tied to the ſaddle, and of this they drink when thirſty: great folks have an attending camel laden with water.

By night they rarely make uſe of tents, but lie in the open air, having large lanthorns, the bottom and top of which are of copper, tinned over, and the ſides of linen, ſtretched upon wires, carried before them, which yield a good light, and are ſuſpended upon three ſtaves, like large ſcales in a weigh-houſe.

Some women of condition travel in litters, carried by camels; the labour of the camel that goes behind being very great, as his head lies under the litter. Some go in a ſmaller ſort of litter, on the back of one camel. People of quality ride on a ſaddled camel; and their inferiors on camels loaded with carpets and bed, if they have any, and other neceſſaries; they commonly have a double crook in their hands, to direct the beaſt by touching his head, and alſo to recover their bridle, if it ſhould happen to drop, and to ſtrike the beaſt to make him go on.

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if they do not travel in any great ſtate, they carry a leathern bottle of water tied to the ſaddle, and of this they drink when thirſty: great folks have an attending camel laden with water.

By night they rarely make uſe of tents, but lie in the open air, having large lanthorns, the bottom and top of which are of copper, tinned over, and the ſides of linen, ſtretched upon wires, carried before them, which yield a good light, and are ſuſpended upon three ſtaves, like large ſcales in a weigh-houſe.

Some women of condition travel in litters, carried by camels; the labour of the camel that goes behind being very great, as his head lies under the litter. Some go in a ſmaller ſort of litter, on the back of one camel. People of quality ride on a ſaddled camel; and their inferiors on camels loaded with carpets and bed, if they have any, and other neceſſaries; they commonly have a double crook in their hands, to direct the beaſt by touching his head, and alſo to recover their bridle, if it ſhould happen to drop, and to ſtrike the beaſt to make him go on.

THE moſt extraordinary way of conveyance is by means of a ſort of round baſket ſlung on each ſide a camel, with a cover which holds all their neceſſaries, and on it a perſon ſits croſs legged. They have alſo a carriage like the body of an uncovered chaiſe or chair, which is very convenient, as they can ſit in it and ſtretch out their legs.

THE pilgrims bound to Mecca commonly wear a ſort of black cloak, with a coul; the people of Barbary wear them white: it is faſtened about the neck with a long loop, and hangs looſe behind. All the camels in a proceſſion, deſcribed by our author, as going to Mecca, were painted yellow, and had ſome ornaments on them, eſpecially the leading one of every company, which had on its head a fine plume of red oſtrich feathers; a ſmall flag waved on each ſide, crowned a-top with feathers of the ſame bird, and the trappings were adorned with ſhells. The ſecond and third had on each ſide a bell about a foot long, and under the ſaddle of each was a coarſe carpet to cover them by night. Many Turks go this journey often; but it is

obſerved, that they are rather worſe after it than before, and this is a common ſaying, "If a man has been once at Mecca, "take care of him; if he has been twice "there, have nothing to do with him; "and if he has been three times at Mecca, "remove from his neighbourhood." This is not to be thought an obſervation of the Mahometans; it is only remarked by the Chriſtians and Jews. The journey to Mecca and back again takes them up an hundred days.

THE moſt ſimple dreſs in Egypt reſembles probably the primitive manner of cloathing, being only a long ſhirt with wide ſleeves tied round the middle. The common people wear over this a brown woollen ſhirt; and thoſe of better condition have a long cloth coat over it, and then a long blue ſhirt; and the dreſs of ceremony over this, inſtead of blue, is a white ſhirt, which they wear upon feſtival days, and extraordinary occaſions; and poſſibly hence might ariſe the uſe of the ſurplice.

THE people of Egypt wear a blue cloth about their necks, and with it cover their heads from the cold and heat. It is alſo

a general cuſtom among the Arabian and Mahometan natives of the country, to wear a large blanket, either white or brown, in winter, and in ſummer a blue and white cotton ſheet thrown over the left ſhoulder, and brought round under the right arm, which is left bare, and conſequently free for action. When it is hot, and they are on horſeback, they let this covering fall behind on the ſaddle. The dreſs of the women is not much unlike that of the men, only moſt of their under garments are of ſilk, as well as their drawers; all but the outer veſt are ſhorter than thoſe worn by the men; their ſleeves hang down to a great length, and a ſort of gauze ſhirt under all trails on the ground. Their heads are dreſſed with an embroidered handkerchief, and the hair plaited round under a white woollen ſkull-cap.

The meaner ſort of women wear a large linen or cotton blue garment, like a ſurplice; and before their faces hangs a ſort of a bib, which is joined to their head-dreſs, there being a ſpace left between for the eyes. The others who wear this garment of ſilk, have a large black veil that comes

all over them, and ſometimes of gauze, that covers the face; it being reckoned a great indecency for a woman to ſhew the whole face, they generally cover their mouth, and one eye. The common women, eſpecially the blacks, wear rings in their noſes, to which they hang glaſs beads by way of ornament.

Women ride on aſſes in Cairo, with very ſhort ſtirrups, which is a diſhonour for the men to uſe. They have a prophecy that Cairo will be taken by a woman on horſeback, wherefore they ſtrictly forbid the uſe of horſes to that ſex. When women ride, they commonly wear a yellow ſort of boot or ſtocking, without a ſole; and ladies of diſtinction have many female ſlaves that follow them on aſſes. Theſe have cloſe garments, with a cape that hangs down behind, and make a much better figure than their miſtreſſes. The women alſo reſort at a certain hour to their appointed bagnios, where they diſcourſe together and talk about news, &c. There are ſome who go barefaced about the ſtreets, dancing, ſinging, and playing on

certain muſical inſtruments. Theſe may not be ſuppoſed to be very virtuous.

THE Egyptians are but an ill-looking people; and though many of them are fair enough when young, yet the heat of the ſun ſoon makes them ſwarthy. They are alſo a dirty, ſlovenly generation, eſpecially the Coptics, who, after waſhing their hands, wipe them with the great ſleeves of their ſhirts.

CHAP. V.

Of the various ſorts of animals; an odd way of gathering honey; a way of catching wild ducks peculiar to Egypt; the crocodile deſcribed; of the Egyptian Hieroglyphics.

THERE being no great variety of four-footed beaſts in Egypt but horſes, tygers, camels, and ſuch as we have ſaid ſomething heretofore about, or ſhall elſewhere deſcribe, we ſhall proceed to ſpeak of their reptiles; among which, their vipers are much eſteemed in phyſic. They are yellowiſh, of the colour of the ſand

they live in, and are of two kinds, one well known almoſt every where, the other having horns, ſomething like thoſe of ſnails, but of a horny ſubſtance.

THE common lizard alſo is yellow; and in the deſerts towards Suez, there is a ſmall ſort different from the common kind, in having a broader head and body than the others. About old walls there is found a very ugly one, ſhaped like a crocodile. The worral is of the lizard kind, four feet long, eight inches broad, with a forked tongue, which it puts out like a ſerpent, and no teeth; living on flies and ſmall lizards. It is a harmleſs animal, and is found only during the hotteſt ſeaſons, in grottoes and caverns in the mountains, on the weſt ſide of the Nile, where it ſleeps during the winter ſeaſon.

THE oſtrich is common on the mountains, ſouth-weſt of Alexandria; the fat of it is ſold very dear by the Arabs, and uſed as an ointment for all cold tumours; it is good for the palſy and rheumatiſm; and being of a very hot nature, is ſometimes preſcribed to be taken inwardly. The Arabs have a method of putting the

dead body of an oſtrich in motion, in ſuch a manner, as to make the fat diſſolve into a ſort of oil, which they ſell as a valuable drug.

THEY have a kind of domeſtic large brown hawk, with a fine eye, which moſtly frequents the tops of houſes; and one may ſee the pigeons and the hawks ſtanding cloſe to each other. They are not birds of prey, but eat fleſh when they find it. The Turks never kill them, ſeeming to have a great veneration for them and for cats; to kill either of theſe creatures, was by the antient Egyptians puniſhed with death. It has been affirmed, that a legacy was once left by ſome wealthy Mahometan, to feed theſe animals in Cairo every day; and that even now they are there regaled with entrails of beaſts: but on enquiry, our author found this to be a miſtake. The antient Egyptians in this bird worſhipped the Sun, or Oſiris; of which the brightneſs of its eyes was an emblem.

AMONG the birds worſhipped by the Egyptians, the Ibis was held in moſt veneration, becauſe, as it is ſaid, they deliver-

ed the country from a great number of ſerpents, which bred in the ground when the Nile had withdrawn.

THERE is a very beautiful bird of this ſpecies, called Belſery; the male has a black beak and legs, and black feathers about the wings, with a large crooked bill, wherewith it takes its food only out of the water. The legs, bill, and eyes of the female are of a fine red; and in the wings and tail are intermixed ſome red feathers, which, when expanded, are beautiful.

THEY have great numbers of wild geeſe, which differ much from thoſe in Europe: they are called Bauk, and in England known by the name of Baw-geeſe. Wild ducks in great quantities frequent the pools in low grounds, which ſeldom dry up in leſs than two or three months after the Nile has left the upper lands. Quails abound here, as do alſo woodcocks, ſnipes, and the Beccafigo, which laſt is much eſteemed. A wild brown dove frequents the houſes, which being very ſmall is not deſtroyed. The pigeon-houſes are a part of the huſbandman's ſubſtance; they are often built round, with little turrets on the top, and

encreaſe the beauty of the proſpect of a country village. The partridge in this country is very different from that of other parts; the feathers of the female are like thoſe of a woodcock, and the male is a beautiful brown bird, of the colour of ſome wild doves, but adorned with larger and lighter ſpots.

They have no pheaſants in Egypt. The bats in the old buildings are remarkably large, and from the tip of one wing to the tip of the other, many of them meaſure two feet.

It is ſaid, they have an extraordinary cuſtom in Upper Egypt with regard to their bees; that is, to load a boat with hives, and fall down the ſtream in the night-time, ſtopping during the day, near ſuch places as afford the bees an opportunity of collecting their honey and wax; with plenty of which they arrive at Cairo, where they diſpoſe of it to good advantage, and are thus well paid for a voyage, perhaps of ſix weeks or two months. The truth of this ſtory, however, the Dr. does not pretend to ſupport, nor yet does he atteſt the ſtory of their catching ducks, by

a man's covering his head with a pumpkin ſhell, and wading in the water, till he comes up with the birds, which, not at all alarmed at the ſight of a pumpkin, takes no pains to avoid it; and thus he has an opportunity of ſeizing them by the legs.

BEFORE we cloſe this chapter, in which we propoſed to deſcribe the moſt remarkable animals of Egypt, we ſhall ſay ſomething of the crocodile. This voracious creature is a native of the Nile; it has two long teeth in its lower jaw; which are received into two holes of the upper, which ſerve them by way of ſheath when it ſhuts its mouth.

THE crocodile is very quick ſighted, objects from behind being conveyed to its eye by means of a channel thence communicating with the back of the head. The eggs of this animal are ſomething like thoſe of a gooſe; it buries them in the ſand at the depth of a foot beyond the reach of the Nile's overflowing, and is careful of its young, which run into the water the moment they are hatched: the people ſearch for the eggs, and break them with iron pikes.

It is not improbable but what they are deſtroyed by Pharaoh's-rats. The creature here ſo called, is larger than a Stote, and often ſhewn in Europe for the Ichneumon; it is not at all credible, that this latter can creep into the mouth of the crocodile, and by eating a paſſage through its bowels, deſtroy it. It muſt certainly be ſtifled in the attempt.

The crocodile, when on land, is always ſeen very near the water, with his head towards it; and if he is diſturbed, he walks gently in, and diſappears by degrees; yet it is ſaid he can run faſt: though, according to Pliny, theſe creatures hide themſelves all the winter ſeaſon in caves; yet our author ſaw plenty of them in January, ſunning themſelves aſhore in the day-time. In ſummer they avoid the heat of the ſun by keeping in the water.

People ſay they cannot ſeize a man ſwimming, but if he ſtands upon the bank, they ſpring out upon, and graſp him with their fore-claws; if he be at too great a diſtance, they endeavour to ſtrike him down with their tail. They may be ſhot under the belly, where the ſkin is ſoft, but

it would be to no purpoſe to aſſail them on the back, that being ſtrongly fenced by ſcales, which are a ſort of armour.

They talk of a method of catching them here, not unlike that deſcribed by Herodotus. Thoſe who go about it, feign the cry of an animal at a diſtance; at which the crocodile running out, a ſpear, with a rope tied to it, is thruſt into his body; whereupon he runs back to the water, out of which he is dragged, when they imagine him quite ſpent, and a pole thruſt into his mouth; the hunters then jump upon his back, and tying his jaws together, they ſecure him.

Herodotus ſpeaking of Ethiopian letters, called Hieroglyphics by the Egyptians, who alſo uſed them, ſays, that their forms of writing repreſented all ſorts of beaſts, the parts of the human body, inſtruments, eſpecially thoſe of handicraft trades: nor did they conſiſt of ſyllables put together, but of figures that related to the things meant to be expreſſed: thus, by that of a hawk, was ſignified all things that were to be done expeditiouſly, the hawk being one of the ſwifteſt of birds;

that of the crocodile implied malice; the eye expreſſed both an obſerver of juſtice, and guardian, keeper, or protector. The right hand, with the fingers extended, had many ſignifications; the left hand ſhut, ſhewed a reſolution of keeping poſſeſſion. Thus every thing was read and underſtood by figures; but it is to be doubted, if the common way of writing was not by ſingle letters compoſing ſyllables. The form of letters is arbitrary, and each letter might have been the reſemblance of an animal; eſpecially as the names of ſome antient letters are the names of beaſts.

THE capital Armenian letters are now actually repreſented by beaſts, without any ſimilitude of the letters added thereto, as Dr. Pococke tells us, he ſaw in their grammar, printed by the fathers of the Propaganda Fide at Rome.

CHAP. VI.

Of the pyramids of Gizeh; of the ſphinx; governor of Gizeh extremely hoſpitable; ſome account of the inſide of the largeſt pyramid of Gizeh; of the mummies, and different methods of preſerving dead bodies.

HAVING wandered ſufficiently after the learning, various ſects, animal productions, and other curioſities, natural to this country, it is time for us to return, if not to Cairo itſelf, at leaſt to its neighbourhood, where we ſtill find ſomething well worth examining, in the exiſtence of thoſe pyramids, celebrated as being ſome of the wonders of the world.

OF theſe, the moſt remarkable are the pyramids of Gizeh, but moſt of them now lie in a very ſhattered condition. They were caſed with a hard ſtone, brought at a great expence from the mountains of Arabia, near the Red-Sea; and conveyed, perhaps, partly by a canal that runs about two miles to the northward, and partly by

a beautiful cauſeway of hewn ſtone, the remains of which are ſtill viſible. In the middle of each pyramid, according to Strabo, there was a ſtone, which, when taken out, led to the ſubterranean paſſages, containing the dead carcaſes for which theſe pyramids were purpoſely erected.

In the front of the ſecond pyramid, about a quarter of a mile to the eaſtward, lies the famous ſtatue of the Sphinx, now certainly known to be cut out of the ſolid rock. This is a monument of moſt extraordinary dimenſions, being by exact meaſurement twenty-ſeven feet high, and having only the neck and head above-ground; the lower part of the neck is thirty-three feet in diameter. Some perſons have lately climbed to the top of the head, where they have diſcovered a hole, which very probably was the channel whereby the prieſts communicated their falſe oracles, to the credulous multitude. There is an opening alſo in the back, whereby perhaps they deſcended to the ſubterranean apartments.

Our author viſited theſe monuments twice; the firſt time in company with ſome

Engliſh and French gentlemen, attended by the governor of Gizeh, who ſhewed them a fine leſſon of hoſpitality, by diſtributing ſhare of an excellent entertainment he had provided, among the poor Arabs that crouded round, even before that he had ſatisfied himſelf. The ſecond time being with the Engliſh conſul, and ſome other merchants of the ſame nation, he took up his quarters in a tent, half a mile to the north of the pyramids, and was ſoon ſurrounded by the peaſants of the neighbouring village, who contrived to ſteal the gentlemen's garments; but they were quickly brought back, on the conſul's threatening to complain to their chief, who was one of the beys.

It was at this time, that the Dr. deſcended a little way into one of the pyramids, by means of holes broken in the ſides of the building, juſt large enough to receive the foot; this deſcent is ſo extremely difficult, that none of the Arabs would venture to accompany him in it, and being much indiſpoſed himſelf, he made but little of the attempt. Another time, that he went upon an expedition of

this nature, he carried with him a rope-ladder, which greatly facilitated his deſcent, though at the beſt, he obſerves, that the ſand, falling down from the top, rendered it very incommodious. As theſe repoſitories were deſigned for ſepulchres, we ſhall give ſome account of the inſide of the largeſt, as deſcribed by the ingenious Mr. Mallet.

THE firſt entrance into the pyramid was made by violently forcing out ſome of the ſtones, whereby a paſſage of the fineſt white marble was opened, at leaſt an hundred feet deep; but the poliſh of it, which was certainly very fine, is quite disfigured by the torches and candles that travellers are neceſſarily obliged to carry with them, to light them in their ſearches. It is not at all improbable, that thoſe who firſt preſumed to penetrate into theſe peaceful manſions of the dead, were inſtigated by the hopes of finding hidden treaſures: they proceeded with vaſt labour, and their barbarity was not leſs, for they had torn up the floors, and broken down the caſement of the walls as much as poſſible; and the effects of their fury are to be ſeen on eve-

ry hand: nor can they be viewed by a man of taſte, and a lover of antiquity, without ſome feeling; whether their end was anſwered is a queſtion not eaſy to be ſolved. Having at length made way into the inner room, in which the body of the royal founder of this mauſoleum was probably interred, and to conceal which, the architect had taken prodigious pains, there appears a tomb of beautiful granite marble, ſeven or eight feet long, and four or four and a half deep, in which perhaps he was laid, though the remains be now removed. This ſepulchre was covered, as appears from the form of its edge; but the lid is entirely carried away.

This apartment is nineteen feet high, thirty-two feet long, and ſixteen broad; and from the ſtructure of it, was certainly not only appropriated to the reception of the dead, but alſo adapted to the uſe of certain living bodies of zealous ſubjects, who choſe to inter themſelves, though alive, with the remains of their prince. And this conjecture is fully proved, by obſerving two holes, one of which, of the breadth of a foot and a half, penetrates

quite through to the out-ſide of the pyramid on the north; and on the other, which is not quite ſo broad, runs in a ſlope to the bottom of the building. The firſt of theſe was intended to give them air, and convey to them neceſſaries by means of a cord, and a box or baſket communicating with the top; through the other they paſſed their filth and excrements. Each of theſe, we may ſuppoſe, had on his entrance provided himſelf with a coffin, and as long as any of them ſurvived, they paid the laſt funeral duties to their companions.

THERE being nothing more that appears to us either intereſting or amuſing, in the long accounts given by our author, which are moſtly conjectural, of the methods made uſe of by the workmen to open paſſages into the various apartments of theſe enormous piles of ſtone, we ſhall proceed to ſay ſomething of the mummies or embalmed bodies, for which this country was ſo famed.

HERODOTUS tells us, that when any man of conſequence died, all the women of the family beſmeared their hands and faces with dirt, left the body in the houſe, and

with their relations, went about the city beating themſelves, with their garments girt round them, and their breaſts uncovered; the men alſo girded their garments about them, and beat themſelves. Afterwards, they carried the body to be embalmed, there being certain perſons whoſe profeſſion it was, to whom, when it was brought, they ſhewed ſeveral patterns made of wood. One was of very fine workmanſhip, and called by a name it was not lawful commonly to utter; another not ſo fine, and leſs coſtly; and a third ſtill cheaper. They then aſked in which manner they would have the body prepared; agreed for a price, and ſo went to work.

First, they extracted the brains by the noſe, with a crooked iron, and then poured in drugs; afterwards they opened the body with a ſharp Ethiopian ſtone, took out the bowels, cleanſed the inteſtines, waſhed it firſt with palm-wine, and then with pounded perfumes; they afterwards filled it with myrrh, caſſia, and other ſpices, but no frankincenſe, and then ſewed it up: this being done, they waſhed it with

nitre, and laid it by for ſeven days, for longer it was not permitted to be kept. They then waſhed the body again, and ſwathed it in linen. The relations now took it, and putting it into a wooden caſe, depoſited it in the catacomb, or burial-place. But thoſe who were more moderate in their expences, injected turpentine of cedar, with a pipe, into the body, without cutting it; they then ſalted it for ſeventy days, and drew out the pipe, together with the bowels, by the fundament, and the nitre drying up the fleſh, left nothing but ſkin and bones: and the third way of preparing the body, was by cleanſing the inſide with ſalt and water, in which emerſion they let it lie for ſeventy days.

Diodorus Siculus adds to this account of Herodotus, that till the body was buried, thoſe who were related to it went mourning about the city, not uſing eitheir baths, wines, ſumptuous cloathing, or delicacies of any ſort. Thoſe who profeſſed the art of embalming had different prices, according to the labour and value of their workmanſhip; and they derived their ſkill from their anceſtors. The man-

ner in which they ſet about this operation was, firſt, the ſecretary marked out on the left ſide, how far it ought to be cut; then a certain officer cut according to their rules, with an Ethiopian ſtone, and immediately ran away, all the people that were preſent following, throwing ſtones at, and curſing him, to attone for this fact; for they look on the perſon as an object of hatred, who offers any violence to his fellow creature: but thoſe who embalmed the bodies, they honoured and eſteemed, they were people who converſed with the prieſts, and went into the temples (as the prieſts) without any reſtraint. Then one of them took out all the entrails, except the heart and kidneys. Another waſhed the inſide and the bowels with palm-wine, and aromatic perfumes: they then prepared the body with turpentine of cedar, and other things, for about thirty days; and afterwards with myrrh and cinnamon, not only to preſerve it, but to keep it ſweet.

FROM what follows, one would imagine, that there was a way of preſerving the bodies far beyond that of wrapping them up

in linen, and dipping them in bitumen, or beſmearing them with it, for thus were they commonly embalmed. Diodorus ſays, their very eye-brows and eye-laſhes, and the form and appearance of the whole body, were ſo well preſerved, that they might be known by their features; and on this account, many Egyptians kept the bodies of their anceſtors in their houſes, finely and expenſively adorned; and thus had the pleaſure to ſee ſuch of their anceſtors as had for many generations been dead, as well as to obſerve all their features as if they were living. Hence we may infer, that this manner of embalming was the fineſt and moſt coſtly; and thoſe whoſe bodies were prepared this way, were perhaps ſet upright, that their friends might have the pleaſure to behold them in that natural poſition. It does not appear from the mummies which now exiſt, that any of them were embalmed according as our author deſcribes; this is no proof however, that ſuch an art did not actually exiſt. There were, doubtleſs, ſeveral ways of embalming bodies, which were more or leſs expenſive.

A MUMMY brought from Egypt in a coffin made of boards, being opened, the holes between the boards were found filled up with linen, and fine plaiſter. There were four folds of cloth over the head, the upper one being painted blue; under this there was a compoſition about half an inch thick, of gum and cloth, that ſeemed to have been burnt by the heat of cauſtics applied to it; and next to the ſkin was a coat of gum or bitumen, as thick as a wafer, which ſeemed to have been cauſed by dipping the body in bitumen, of which the head was half full.

IT is very remarkable that the gums had penetrated to the very bone of the ſkull, eſpecially into the middle part of it, which is moſt porous; yet there were no marks on the outer bones of the head, of the manner in which it had penetrated; and it is not probable, that they ſhould have known the art of injecting by the blood-veſſels. The body was bound round with a bandage made of linen, about 3-4ths of an inch broad, under which there were four folds of cloth, and then a linen border, two inches broad; and under that

eight different bandages of the ſame breadth, laid acroſs from the ſhoulders to the hip on the other ſide. Under theſe there was a lear of linen about an inch thick, burnt almoſt to aſhes, but ſticking together by means of the gum, with which it was probably beſmeared.

THE bones of the arms were laid acroſs the breaſt; the right arm being over the left, and the hands lying towards the face. From the hips to the feet there were eight bandages, each two inches broad, one covering the half of the other; under theſe there were bandages an inch thick, conſumed alſo by the heat of the drugs.

As to the manner of painting the mummies and coffins, it may be obſerved, both on their coffins and bodies, that they firſt painted the ground of one colour; and then, laying on a cloth or paſteboard cut out in figures, they painted the open or uncovered ſpaces, as they thought proper.

SOME animals were worſhipped all over Egypt, ſuch as the ibis, the hawk, and the cat. And it is probable, that all theſe animals, when they were found dead, were

alſo embalmed, and buried with all the veneration in which they were held: and this ſeems to be the reaſon why ſo many of the ibis were found embalmed, and wrapt up in linen like human bodies.

CHAP. VII.

Our author proceeds to Faiume; takes a view of Arſinoe, the famous labyrinth; he returns to Cairo; ſets out on a tour through Upper Egypt; the Cataracts deſcribed; returns to Grand Cairo.

HAVING detained the reader thus long in conſidering and reviewing ſeveral ſubjects, which to us appeared material, and which, for connexion ſake we were obliged to ſummon from ſeveral parts of the doctor's work, of whoſe order we cannot ſay much; we ſhall now proceed with him, through ſeveral parts of Egypt; and firſt we find him ſetting out from Cairo for Faiume, with the governor of that province, to whom he was ſtrongly recommended. Having travelled for the

beſt part of the day, they ſtopped to refreſh; and our author ſpread a carpet for himſelf, at a reſpectful diſtance from that of the Caſhif or governor, who would by no means admit of the ſeparation, but inſiſted upon his ſitting with him, and partaking of his collation, which conſiſted of raw onions, a ſort of pickled cheeſe, which we have before ſpoken of, and bread. That night they encamped in a grove of ſtately palms, where Dr. Pococke ſupped by himſelf, the Caſhif being engaged with a great Sheik; however, he ſent him part of whatever was ſerved up to his own table.

THE day following they aſcended ſome ſandy hills; and after ſome time arrived at a vale, bounded on the north by low hills, entirely made up of oiſter-ſhells, and a little red clay; theſe oiſter-ſhells are very large, many of them petrified, but otherwiſe not changed in their quality. At length they came to Tameia, where they have a large reſervoir of water, being a pond ſurrounded by a ſtrong brick wall, at leaſt half a mile in circumference; and this is eſpecially ſerviceable to the country about, being ſupplied from a canal

communicating with the Nile. Between this village and Sennours, there is ſome very indifferent ground; and the Caſhif was met by ſeveral Arabs, who jarrated before, to entertain him.

SENNOURS is a large village, the governor of which obliged our company to take up their quarters for that night at his houſe; they were received in a large room, over the beſt part of which was ſpread a large woollen cloth, whereon were laid ſeveral heaps of cake-bread, and the ſupper conſiſted of ſix or ſeven removes of ten diſhes each, placed lengthways; among them, were a ſmall ſheep boiled whole, a lamb roaſted, ſeveral roaſted fowls, mince-meats, ſoups, and ſweet ſlummery. Our author did not take his ſeat at table, till invited by the Caſhif, who did not forget him. In the morning they were alſo plentifully regaled with fine bread, good butter, fried eggs, honey, green ſalt cheeſe, olives, and other things of the ſame nature.

THEY were now in the delightful province of Arſinoe, which is ſaid to have been one of the moſt charming ſpots in all E-

gypt, producing ſpontaneouſly the olive, for the cultivation of which, in the gardens of Alexandria, they are obliged to art. They next purſued their way through Baiamount, where there are two ſtrong pyramids of free-ſtone, the corner and middle of which, our author ſuppoſes to be ſolid. Here, as well as about Faiume, many antique ſeals and medals are found among the ſand and rubbiſh; and now after paſſing over heaps of ruins, which were once Arſinoe, they croſſed a bridge over the large canal, which runs along the north of Faiume, which brought them into the town.

FAIUME is a wealthy place, but the houſes are badly built of unburnt brick; here the governor of the province reſides, and ſixty Arabs or Sheiks, who have great intereſt, and attend the divan, which is held twice a week by the Cadi. This magiſtrate is ſent yearly from Conſtantinople, and has always a deputy here; it is in the power of the Caſhif to ſummon a divan whenever it appears to him neceſſary. The people of this town are famous for diſtilling roſe-water, making curious matting

for rooms, and coarſe woollen cloths, portmanteaus, and leathern bags for carrying water. Here are ſome Chriſtians, who have vineyards near the town, wherein they make good white wine; they have alſo fine raiſins, which the Mahometans boil to a ſyrup, then ſerve it up to table, and eat with their bread; it is agreeably flavoured, and may be uſed inſtead of ſugar. There is a ſmall convent of Franciſcans in this town; the fathers of which paſs under the denomination of phyſicians, though they wear the habit. This convent was broken open and plundered about two years ſince, in a tumult, occaſioned by ſome Europeans having killed a Renegado.

Our author, during his ſtay here, was accommodated with an apartment in the houſe of the Caſhif, with whom he often dined; and he obſerved, that during dinner, the drams went merrily round; after it, the Caſhif uſed to jeſt with ſome of his dependants; for the Turks can at times lay aſide their gravity, and ſhew themſelves as unbended as Europeans.

One morning, and the beſt part of the

enſuing night, it hailed and rained here very heavily, which is not reckoned wholeſome, and cauſes a ſcarcity, the overflowing of the Nile being ſufficient to fertilize the country; and a ſuperfluity of wet deſtroying that good effect. Here the doctor found himſelf under ſome difficulty to get good horſes, the Caſhif's people having perſuaded him to ſend back thoſe he brought from Cairo, and ſupplying him with others, which were not only very bad, but extravagantly dear. He had now an opportunity of examining the ſituation of the antient Arſinoe; which lies in a heap of ruins; there are many canals, and ſome viſible remains of a round brick building, ſome part of which is encruſted with a petrification, whence one may infer, that it was formerly a bagnio, and this conjecture is confirmed by common report.

From Faiume they proceeded towards Neſle, through groves of palm-trees, and a country abounding with vines, and by the road-ſide ſaw a courtezan ſitting unveiled, waiting to be engaged. Here the country is in ſome places barren, and in

others ſo much improved, that they were threſhing the barley crop of that year, though it was but the middle of February; and in other places the corn is ſcarcely more than gathering in ear at the end of January.

NESLE is a large village, on the banks of the river, to the Sheik of which our author had recommendations from the Caſhif, but the Sheik being abſent, he was forced to have recourſe to the intereſt of the Caimacan, who, at the price of three guineas, procured them the protection of a powerful Emir, and four Arabs, with horſes and a camel, to carry their baggage, water, and proviſions over the ſandy plain; for which they ſet out at four o'clock next morning.

IN their way, they had a diſtant view of the famous Labyrinth, which, according to Herodotus, was built at the time that Egypt was divided into twelve governments, by the twelve ruling kings, and contained twelve grand palaces, in which they occaſionally met to tranſact all matters of ſtate and religion. Other authors differ from him with regard to the found-

ers of this extraordinary edifice; but all, however, allow, that it contained three thouſand magnificent rooms, half under, and half above ground; that they were cut out of ſtone, without any wood in the ſtructure; that no ſtranger could find his way out without a clue or a guide; and that the celebrated Labyrinth of Crete was but a model of it. The whole building was covered with ſtone, ſupported by innumerable pillars, and was adorned with elegant ſculptures. In the lower apartments were depoſited the ſacred crocodiles, and the bodies of the kings who founded the building. The ſacred crocodiles were bred up tame in the neigbouring lake Maris; and the occaſion for the worſhip of them is ſaid to have aroſe from the life of one of the antient kings of the country being ſaved by one of theſe animals; for this monarch being purſued by his own dogs, was in danger of being torn in pieces by them, when plunging for ſafety into the lake, a crocodile opportunely preſented his back, and wafted the royal burthen ſafe to the oppoſite ſhore. The king out of gratitude inſtituted divine ho-

nours to be paid to it; and not ſatisfied with giving to Arſinoe, which he then founded, the name of the City of Crocodiles, he built a pyramid and labyrinth for its interment. It was impoſſible for a virtuoſo to paſs within two miles of this celebrated lake, without taking a nearer view of it; and though ſome authors pretend to aſſert it a work of art, carried on by king Mæris, or Myris, from whom it takes its name, it certainly muſt have exiſted from the beginning: perhaps it was improved or deepened by that monarch; otherwiſe Herodotus very juſtly aſks, what became of the earth dug out of ſuch a vaſt abyſs, it being at preſent above fifty miles long and ten broad? Surely it could not be all carried to the Nile, and there flung in, that river being in ſome parts forty miles diſtant, and not leſs any where than ten. This lake was uſeful in as much as it received the waters of the Nile at its overflow, where they were kept confined within flood-gates, leſt they ſhould overſpread the country too much. The waters of this lake are ſalt, nitrous and muddy, but leſs ſo, as they approach the Nile;

the banks are at firſt flatey, then muddy, incruſted with ſalt. It abounds with all ſorts of ſuch fiſh as are natives of the Nile, for which reaſon fiſh bears no great price in the market of Faiume. About the lake are many vine roots, which ſhew that the country was once planted with vineyards; and we all know that wood will preſerve a great while in a climate where there falls but little rain, and the air is not endued with much moiſture; ſo that it is hard to ſay how long ſince theſe vineyards were deſtroyed.

Turning ſouth from the lake, at the diſtance of about a league, they began to mount a gentle aſcent, on the top of which is a convent built of unburnt brick, and the remains of a large town, at leaſt to all appearance, the place being covered with potſherds and other rubbiſh. Three leagues and a half more travelling brought them to Neſle, where Dr. Pococke was glad to find ſome place wherein to repoſe himſelf, after having been eighteen hours without reſt. Here the Caimacam inſiſted that he ſhould take up his quarters at his houſe, but did not forget often to remind him of

a preſent of coffee, which he had promiſed to ſend him from Faiume; and when he continued his journey, that officer conducted him a good part of the way, attended by ſeveral ſlaves and Arabs, who diverted him with jaretting.

AFTER remaining ſome time at Faiume, our author expreſſed ſome curioſity to viſit the two great pyramids of Davaras; but he found it impoſſible to gratify this deſire, ſo extravagant were the Arabs in their demand for attending him thither; and moreover, they would not undertake to enſure him from being plundered by their enemies, with whom they were afraid of falling in. So that he was obliged to return to Cairo, without any other than a diſtant view of theſe pyramids, which appeared like two hills, and were probably much decayed. He obſerves, that this time as he paſſed through Tameia, he could find no place wherein to repoſe, but the yard of a Kane, in which he was obliged to pitch his tent; otherwiſe he muſt have taken up his quarters in huts, which were inhabited by public harlots, there being no other apartments to be had; he does not,

however, tell us the occaſion of this ſcarcity of room.

It was after this tour, that Dr. Pococke having determined to make the voyage of Upper Egypt, the conſul procured for him letters from the great Sheik Oſman Bey, head and protector of the Arab race, to the Bey of Girge, to the prince of Akmim, and to the great Sheik at Furſhout. He now provided every thing as for a long voyage; ſuch as coffee, rice, tobacco, ſoap, red ſhoes, &c. together with arms ſufficient for their defence. He alſo had the good fortune to meet with a boat belonging to the prince of Akmim; and to be recommended to Malim Soliman, a very worthy catholic Coptic, who was going in it.

Malim was the principal perſon entruſted with the affairs of that prince, though he never accepted any particular employment under him, thereby prudently avoiding the danger of having his family ruined; it having been the cuſtom of the princes of Akmim, as it is in almoſt all other parts of Turkey, to ſeize on whatever their officers die poſſeſſed of; which they ſay, is

only taking back their own. And though he might have been ſecure from this inſult, through the goodneſs of the reigning prince, yet his family might have been perhaps hardly dealt with under a ſucceſſor. It having been thought proper that our author ſhould take on him a name familiar to the people, it was agreed, that he ſhould be called Joſeph, with the title of Malim, or Maſter, whereby all Chriſtians are diſtinguiſhed in this country. He alſo let his beard grow, and aſſumed the Coptic dreſs, with the black ferijee, or gown of ceremony, and the large blue and white towel looſe about the neck, hanging down before.

On the 6th of December, 1737, about noon, they embarked in a ſmall hired boat, called Marſh, having a maſt ſet up near the middle, and another towards the prow; part of it was covered with matting, under which ſhelter the people ſat and repoſed. They arrived at Righah that night, where they anchored, it being the cuſtom going up the river always to lie by at night; as there are many ſhoals in the Nile, travellers lie in their boats, and keep upon

the watch, to defend themſelves from any attack, or to hinder people from coming privately on board, as they ſometimes do to ſteal any thing which they can conveniently find. It is ſaid, that thieves in theſe nocturnal expeditions beſmear their naked bodies with oil or greaſe; ſo that if the boatman ſhould attempt to lay hold of them, they might the more eaſily ſlip out of their hands.

On the 8th, there being very little wind, they went aſhore, at the convent of St. Anthony. Here, as in moſt of the convents in Egypt, the prieſts are ſeculars; ſo that they have wives and children. Several of them were employed in bringing ſtones to repair the building, and thinking our author and his company were officers come to demand the poll-tax, when they were aſked how many of them were in the convent, they acknowledged much fewer than their real number; but being undeceived with regard to their conjecture, they ſhewed their convent with great civility; and as they had ſtrong marks of poverty, our author left them ſome charity.

THE convent is encompaſſed with a wall to defend it againſt robbers; there is a tolerable church, and they ſhew ſeveral things relating to St. Anthony, who they ſay went from hence into the deſert near the Red-ſea, and was there the firſt founder of the monaſtic life. They expected their biſhop that day to officiate in the church; for the biſhops here ſpend moſt of their time in going round their reſpective diſtricts, officiating in the churches, and collecting the dues that belong to them, and to the patriarch. All the churches round the country are called monaſteries, becauſe, probably few are left ſtanding except thoſe which belonged to monaſteries.

As crocodiles are hardly ever ſeen ſo low upon the river, the monks pretend to tell you, that they can go no lower; and that if they come down ſo far, they muſt turn on their backs. Some attributing this compulſion to their faith, others to Taliſmans. They ſoon after came up with the large village, or town of Sment; and then reached a ſmall ſandy iſland oppoſite to Benadi, where Dr. Pococke ſaw a little

crocodile, being the firſt they had met with in their progreſs. They afterwards arrived at Beneſuief, which is a town about a mile in circumference, badly built of unburnt brick; it is the capital of a province of that name, and the reſidence of a Sangiak or Bey. Here are great manufactures of a ſtriped narrow woollen carpeting, without nap, made of wool and coarſe thread. They are uſed by inferior people to cover the cuſhions of ſophas; alſo as coats for their children, being wove ſo as to ſerve for that purpoſe, without being cut.

THEY afterwards came up with the large iſle of Fetne, which is a very fertile ſpot, planted with melons and cucumbers, in rows of about ſix feet diſtance, with Turkey wheat ſtuck in obliquely to ſhelter them from the weather; and in ſome places, inſtead thereof, a ſort of ruſh or graſs, of which they make ropes. Here they lay by at night, and from another boat which moored to the eaſt of them, they ſhot at a man that was coming towards it, with a view, as they ſuppoſed, to rob; he retreated upon the firing, and from a cry

which he ſet up, they inferred he had been wounded.

THE country is well inhabited above the convent of St. Anthony; but the people to the eaſtward are moſtly Arabs, who ſubmit to no government, inſomuch that when Dr. Pococke returned by this road, the boatmen made an expreſs agreement that they ſhould not be obliged to go to any place on that ſide, but where they pleaſed. In this neighbourhood lies Abouſagat-Beniſama, near which is a large houſe belonging to Sara Caſhif, who, as our author was informed, fled hither out of Cairo, in 1730, when eight Beys were at once there aſſaſſinated. He ventured, however, to return back to that city after ſome time, and lay hid for a ſhort while in the houſe of a Chriſtian; but ſtrict ſearch being made after him, he returned towards the Red-ſea, where he married a Sheik's daughter, and was even now in arms.

WHEN they paſſed by this place, the Arabs called to the maſter of the boat to come aſhore, and give them ſome tobacco, who anſwered, in order to frighten them, that the Janizaries in the boat would give

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them tobacco; but as there was a dinner preparing, and they ſaw the ſmoak, they replied very cooly, that the Janizaries were dreſſing dinner, which was unlawful at this time, it being the Ramadan, or Turkiſh Lent. This being a ſort of menace, the paſſengers all ſhewed themſelves in the habits of Mahometans; whereupon theſe outlaws retired.

On the 12th, the Doctor went aſhore, and ſaw ſeveral gottoes cut in the hills, which were undoubtedly the ſepulchres of the people on the weſt ſide of the river. All theſe hills are rocks of petrified ſhells, conſiſting of cockles, oyſters, and ſome other flat ones. To the ſouth of theſe hills is a well improved ſpot of ground, belonging to a village of the Arabs, which ſtands in the middle of it, called Ceresia: here are ſome plantations of tobacco, but it is not very good.

On the 13th, they came to ſome hills on the eaſt, which are cloſe to the river, and a great harbour for all ſorts of birds; there are many grottoes, and a convent, with ſome lands belonging to it, the proprietors of which are obliged to receive

and entertain all comers. On the 14th, with a fair wind, they paſſed by Der-abou-ennis, a convent of St. John, where are ſeveral prieſts, and beyond it to the weſt of the river lies Meloni, a town about a mile round; it makes a tolerable good appearance, being lined with handſome ſhops. It is the head of nine villages, which are altogether a ſmall principality, ſubject to that of Mecca; ſo that the emir Hadge, who is commonly one of the greateſt Beys, and has the care of conducting the caravan to Mecca, is maſter of it, and ſends a ſardar to govern the country, who lives in as much ſtate as the Caſhif, and other governors. As this poſt is not only very honourable, but alſo very profitable; ſo it is commonly given to one of the greateſt people of thoſe that have been ſlaves to the emir Hadge.

MELONI being a rich corn country, ſupplies Mecca with three hundred and ninety thouſand ſacks of corn every year, which are ſent by way of Cairo, Suez, and the Red-ſea. On the 17th, they arrived at Akmim. It is now the place of reſidence of the Emir, or prince, who is Sheik

of the country. The family came originally from Barbary, and managed ſo as to become governors of a large territory, by renting the land of the Grand Seignor, according to cuſtom. It is like the other Arab towns, except that the ſtreets are wider. Here the Franciſcans have a convent, where there is a large public apartment, in which one of the fathers attends at a certain hour after night-fall, to receive converts, and catechiſe all comers. They ſuppoſe, that here are about two thouſand Coptic Chriſtians, many of whom flocked to ſee our author the firſt day of his arrival; he being entertained both at dinner and ſupper by the prefect of the order, to whom he had recommendatory letters. The Franciſcans firſt introduced themſelves here as phyſicians, in which character they were careſſed by all ranks of people.

The Dr. attended by his good friend Malim Soliman, waited upon the prince with ſome preſents of glaſs, and the compliments of Oſman Bey; he found that gentleman dreſſed more like a Turk than an Arab, and his reception was very civil.

The prince of Akmim was well beloved by his people, but more particularly by the Chriſtians, whom he was thought to favour too much; and not many years are paſt ſince he was accuſed of believing in Jeſus Chriſt, whereupon five hundred ſoldiers were diſpatched by the government of Cairo to ſeize upon his perſon; but he eſcaped to the mountains, accompanied by three miſſioners, and he remained there till he had removed the imputations laid againſt him, and the ſoldiers were ordered to withdraw: he then returned to his capital, where he has ever ſince lived reſpected, and in peace.

From examining ſome antiquities that here lie ſcattered up and down, our auther conjectures, that this place was formerly adorned with three magnificent temples, one dedicated to the Sun, another to Pan, and the third to Perſeus. There are many Greek inſcriptions ſcarce legible, and a row of pillars of red granite that are very fine. Between two neigbouring mountains, in a narrow ſteep valley, there is a convent with a ſmall church; and half way up a hill that hangs over it, is

a cot, which probably was ſome hermit's cell, the aſcent thereto being very dangerous, and the way in many parts blocked up by ſtones that have, at different times, either looſened by age, or unrivetted by ſtorms, fallen from above. Here and there are ſeveral little grottoes cut in the hill, in which devout Chriſtians who come to attend the ſervice of the church, take up their reſidence.

In paſſing hence through Sovadgy, they were abſolutely compelled by a hoſpitable Coptic to ſpread their carpet before his door, and partake with him of a collation of dates, treacle, bread, and coffee: nor would he part with them until they promiſed to dine with him as they returned back. In going hence to Der-Embaſhai, they ſaw a courtezan ſitting near the high road, and large quantities of wild fowl, upon ſeveral little lakes that had been formed by the overflowing of the Nile. Der-Embaſhai is an antient convent, the architecture of which is rather more rich than that of another lying a mile to the ſouthward of it. It is half a mile in compaſs, ſurrounded by a deep ditch; the doors and

corners are of ſtone; and the reſt of the building is of brick. The north gate is ornamented with pilaſters, in the Corinthian ſtile, and on each ſide of it is a relievo of St. George. The moſt part of the church is fallen down; and there was a collation ſerved up in the weſt end of the ruins to refreſh our travellers, who afterwards wandered to no purpoſe in ſearch of curioſities among the hills, and in the evening were well regaled at the door of the church, ſitting upon mats; ſuch cakes as were not uſed ſerving inſtead of candleſticks, wherein, as it grew dark, they ſtuck their wax tapers. They lay in this church or chapel all night, and were regaled with coffee for breakfaſt; the monks offering to kill a ſheep for their entertainment, in caſe they would ſtay dinner. But this invitation they refuſed, and proceeded to Akmim, through clouds of duſt, which were extremely troubleſome. It was in theſe excurſions, that our author took particular notice of the Dome-tree, called by Botaniſts, the Palm of Braſil; and remarked for bearing a broad leaf that folds up like a fan. Happening to be at the laſt-mention-

ed town in Chriſtmas, the Dr. attended at all the Coptic ceremonies; and on the day of the nativity of our Lord, he dined, by preſſing invitation, with Malim Soliman, whoſe table was elegantly ſerved with twenty-five different diſhes, and ſome removes beſides; they conſiſted among other varieties of rich ſoups, ragouts, roaſted lamb, pigeons, fowls ſtuffed with rice, and nobody but our author was accommodated with a knife and fork; Soliman's ſon-in-law, and ſome other of his relations, waited at table; for ſo great is the ſubordination of character obſerved here, that no inferior will by any means ſit before his betters, without being thereto often preſſed. A rich cordial was ſerved round to every perſon before the meat was brought up; wine was drank during dinner; this was ſucceeded by coffee, and then the whole company walked out to Soliman's garden; after which, they returned and ſupped at his houſe.

SHORTLY after, the Dr. hired a boat, with four men to carry him up the river to the Cataract, and bring him down again; for which he was to give them a-

bout an Engliſh half crown a day, with a ſufficient quantity of lentils, corn, and coffee; but he afterwards found that, like true Arabs, they expected to ſhare in every thing that he carried with him.

It was in this excurſion that he took a view of Thebes, very little of which once magnificent city now exiſts. Here are ſome fine remains of antiquity, and it would be doing Dr. Pococke injuſtice to omit mentioning that he is very exact in his deſcription of them; but herein to copy him, would be tranſcending our bounds. Among them we find mention made of the famous ſtatue of Memnon, which, according to Pliny, was built of the ſtone Baſaltes, and when ſtruck upon by the ſolar rays, ſent forth certain articulate ſounds. Here the country people would have been troubleſome to our author, on account of his taking the meaſurement of places, and copying inſcriptions, had he not been protected by the friendſhip of the great Sheik.

Thebes was one of the moſt antient cities in the world, and the firſt nurſe of aſtronomy and philoſophy; the prieſts being

particularly learned, and to them we owe the regulation and diviſion of time into ſolar months and years. It extended as far as Carnack, which is now a poor village, lying in ruins, with a few very mean cots, inhabited by peaſants. He went from hence to Etfou, formerly called the Great Apollinopolis, where he examined and meaſured ſome antient temples, being aſſiſted by the Sheik, who received him very civilly, in obedience to ſome recommendatory letters, which he brought with him from the Sheik of Furſhout. While they were engaged in viewing ſome grand coloſſal figures, ſeveral people gathered round him, among whom was the Sheik's nephew, who obſerving the Dr. give his note-book to a ſervant to hold, ſnatched it out of his hand, and ran away with it. The uncle, enraged at his ill-manners, flung off his upper garment, and ſeizing a pike, purſued him; nor is it unlikely that he would have killed him, had he overtaken him; for beſides this affront, there had a long animoſity ſubſiſted between him and the young man's father, about the ſovereignty of the village. However, private intimation be-

ing given, that a crown would purchaſe the book, the Dr. ſent his ſervant for it, with the money, and he brought it back: yet this young man was obliged by his father, to follow our author when he left Etfou, and not only return the money, but beg pardon for his rudeneſs; an inſtance of politeneſs and integrity rarely to be met with among the Arabs. They now approached Hajar-Silcily, where vaſt rocks jutting out a great way, confine the current of the Nile, ſo that it ruſhes forward with great impetuoſity. There was formerly a chain drawn acroſs here to defend the paſs; and on the weſtern rock are four niches, adapted to the worſhip of particular deities, at leaſt as our author conjectured, from the pilaſters, cornices, and hieroglyphics.

HERE the boatmen, as they returned back, cut down a large tree, and in delaying to carry it off, they were very near falling into the hands of a body of wild Arabs, who would certainly have plundered them, if the boat had not put off a few moments before they arrived. There are ſeveral ſandy iſlands in view, on which

crocodiles were ſeen to ſwarm, ſome of which were near twenty feet long; but they retired in haſte upon being fired at. This great plenty of them is occaſioned by the vicinity of the cataracts, for they retire from rocks and precipices: beſides, they were here formerly protected by the worſhip of the Onebrites, who would not ſuffer that they ſhould be killed.

AFTER paſſing by Aſſouon, which is but a poor fortreſs, built for the reception of the Janizaries, and by ſeveral iſlands, ſuch as Elephantine, &c. he at length came to the neighbourhood of the celebrated Cataracts of the Nile, which fell ſo very much below his expectation, that when he came in ſight of them, ſo far from thinking theſe to be the objects of his curioſity, he aſked when he ſhould reach them; and it was not without ſurpriſe, that he was told, they were already in view. Never did nature preſent a proſpect ſo rude and uncouth as this; on the weſt there are hills of ſand, or of black ſlate; above to the ſouth, there is a craggy iſland, commanded by ſeveral ſteep cliffs; and the rocks to the northward obſtructed the view of the

water. The channel is croſſed in three places by rocks of granite, over which the Nile falling, forms three cataracts. The firſt is about three feet deep; the ſecond a little lower, which winds round a large rock, or rather iſland, which to the north, may be about twelve feet high, and they ſay, at high water the ſtream runs over it; but then, ſuppoſing the Nile to be five feet higher below the rock, the fall may be ſeven or eight feet; to the eaſt and weſt of it there is a ſtream, which unites, when the Nile is higheſt, with another ſtream that drives its courſe ſtill more weſtward. This ſeems to be the cataract deſcribed by Strabo, which, he ſays, is formed by a rocky eminence in the middle of the river, over the top to which, being very ſmooth, the water flowed quietly, till it precipitated down the precipice.

ACCORDING to him, there was a channel for boats on each ſide; and this we can only ſuppoſe to have been, when the weſtern ſtreams, juſt now mentioned, were united. Boats ſailing over this rock, came to the very fall of the cataract, and the water carried them down the precipice.

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with ſafety. There is another fall to the N. E. lower down the river, and it appears greater than the reſt. As to the prodigious cataracts called Catadupes, which in their fall made ſo hideous a noiſe, that thoſe who inhabited within the ſound were deaf, they do not now exiſt; nor is there any room to ſuppoſe they ever did.

In his return to Aſſouan, our traveller met ſeveral camels loaden with ſenna; a camel's load of it is valued at 12s. 6d. All of this medicine that is brought to Cairo, is bought by a Jew, who diſpoſes of it to an Engliſh merchant. Theſe perſons have a particular liberty from the Baſhaw to carry on this trade, and no other perſon whatever is allowed to meddle with it.

The laſt evening of his ſtay at Aſſouan, the aga of the Janizaries ſent him a ſupper of pilaw, barley, ſoup, goats-fleſh, and hot bread; and on the 27th of January, when he was about to depart, the ſecretary of the Caimacam made him a preſent of a live ſheep, and gave him a letter, together with four pounds in money, to be delivered to a certain perſon at Akmim.

This was a great ſum in that country; and it was ſuch, that the ſecretary would ſcarcely have entruſted it to any of his own people, who might chance to be taking the ſame route. Fuel is very ſcarce in this country, and the common firing is cow dung and reeds of Indian wheat. On the 11th of February the Dr. arrived at Bajourda, where he waited on the great ſheik, whom he found ſitting with a Mahometan prieſt, eating beans boiled in the ſhell, and was received by him with great politeneſs: he did not ſeem ſurprized at hearing the people had been in ſome places rude to the Dr. becauſe, he obſerved, that they thought the Chriſtians came hither in ſearch of treaſure.

THE next day he went aſhore at Girge, to the ſouth of which city the bey was encamped, who left his ſeraglio to receive our author in his tent. The muſic played on his arrival, and he ordered coffee; he was a perſonable man, of an agreeable aſpect, having about him a pleaſing mixture of affability and ferocity. He ordered his ſecretary to ſupply the Dr. with letters to the governors under his juriſdicti-

on, and diſmiſſed him with great complaiſance.

On the 17th, early in the morning, he arrived at Raigny, where he found the religious ſheik of the Serpent Heredy, to whom he was recommended by the prince of Akmim, waiting at the river ſide to receive him; and he conducted him to the grotto of this famous Serpent. It is a large cleft in a rock, lying in a bottom between two craggy mountains; and out of it the Serpent often comes, or at leaſt the credulous people are perſuaded that he does. On the right there is a moſque, with a dome over it, reſembling in ſome meaſure a ſheik's burying-place. Here they devoutly viſit a tomb, in which they ſay one of their ſaints, of the name of Heredy, lies buried; his ſoul, they perhaps imagine, now informs the body of the Serpent, which they ſo much reverence. Here are three inferior ſorts of clefts, one of which belongs to Oghli-Haſſan, that is, Haſſan the the ſon of Heredy; the two others are inhabited by angels. It is the common opinion, that there is but one ſerpent, but there are two, according to the ſheik's ſto-

ry; the greater of theſe is quite harmleſs, not more than two feet long, and having a mottled ſkin of black, red, and yellow. It comes abroad during the four ſummer months, and the people offer ſacrifice to it; however, the ſheik denied this aſſertion, though, from the blood and entrails ſcattered about, there was room to believe it founded on truth. Strange ſtories are told of this ſerpent, in the exiſtence of which, Chriſtians as well as Mahometans have ſtrong faith; ſo inclined are theſe infatuated people to ſuperſtition and credulity. There is no diſeaſe but what it is pretended this ſerpent can cure, and it is carried to the houſes of the great when they need its aſſiſtance, in a bag, at a certain time of the year. They ſay alſo, his receſs is viſited by a number of young women, whom he carefully reviews as they paſs before him, and twines himſelf round the neck of the moſt beautiful, whom he holds for ſome time thus in his embrace. It is alſo affirmed, that a certain prince, to whom the prieſts had at firſt refuſed to ſhew him, cauſed him to be cut in pieces; but he ſoon reunited as before: a certain Chriſt-

ian offered a conſiderable ſum of money for liberty to try the ſame experiment, but it could be by no means granted to him. Some Chriſtians, nay and thoſe apparently of no contemptible intellects, gravely aſſert, that it cures every diſtemper; but however, that worſe ſucceed, and they really believe it to be the ſame evil ſpirit which the angel Gabriel is ſaid, in Tobit, to have driven into the Upper Egypt.

THERE may actually be a breed of tame ſerpents here, and the worſhip of them is a remnant of antient paganiſm; for Herodotus tells us, that certain harmleſs ſerpents were found in this country; that they were ſacred to Jupiter, and if taken up any where dead, carried to his temple at Thebes, where they were interred.

ON the 25th, our author continued his courſe upon the river, paſſed between Sheikfiddle and Benimſar, two villages that contended for the ſovereignty of a little iſland lying betwixt them; a point which the bey did not chuſe to determine, being unwilling to diſoblige either party; ſo that they reſolved to decide the difference by blows. The battle happened upon this

very day; and our author found himſelf in the midſt of their firing and throwing ſtones, before he knew where he was; and he was by this time too far advanced to think of retiring. Several of the vanquiſhed party plunged into the river for ſafety; and one of them laying hold of the boat, leaped in to reſt himſelf; which, if diſcovered, would have put them in danger of being fired upon by the people of Benimſar, who had gained the victory, and poſſeſſed themſelves of the iſland. Our author was an eye-witneſs to this important fight, and happily eſcaped without any damage. Perhaps, ſays he, this battle was not much inferior to thoſe engagements of the Greeks, deſcribed by Thucydides, with ſo much pomp and eloquence.

On the 26th, the Dr. paſſed by Bouche, which he ſuppoſes to be Ptolemais, the port of Arſinoe. To this place, ſuch people uſually come as go in pilgrimage to the monaſteries of St. Anthony and St. Paul, which lie in the deſerts near the Red-Sea. Theſe ſaints were cotemporaries; the former of them firſt united religious people in monaſteries; the latter was

the founder of the hermits life; but the convent dedicated to him is now monaſtic.

THE monaſtery of St. Anthony is a large encloſure, defended by a draw-bridge, to protect it from the incurſions of the Arabs, having a tower that ſerves it for a ſtore-houſe, and three ſprings of water, a little brackiſh; the entrance to it is by a window, and round it are good plantations of palm, olive, and other uſeful trees. Beſides the guardian, or head of the convent, three people ſhare in the government of it; there are likewiſe four prieſts, and twenty-three lay-brothers. Probably there are no bells in Egypt, but what are to be ſeen in theſe convents.

THOSE perſons who enter themſelves in the community of St. Paul's convent, cannot marry; widowers are not however excluded; and here were at this time twenty-five members. They are neither permitted to ſmoak tobacco, nor to eat meat within the convent; however, they ſcruple not doing both out of doors. Their commodities are ſalt-fiſh, cheeſe, and olives. It is ſaid they eat but one meal a day, Saturdays and Sundays excepted; and that no

woman is allowed to enter their doors upon any account whatever.

FEBRUARY the 27th, 1737, our author arrived ſafely at Cairo; and went immediately to the conſul's houſe, having performed this journey above the cataracts, and down again, exactly in three months, without any material accident which we have omitted to relate.

CHAP. VIII.

Mount Sinai and ſome other places deſcribed.

DR. Pococke having a great curioſity to viſit mount Sinai, agreed with the monks belonging thereto, who have a convent at Cairo, to furniſh him with common proviſions for the journey, and a ſufficient number of camels, at four pounds each. This is a kindneſs which they exert in favour of all travellers, who take the ſame route. Being accommodated with his bedding, his bag of proviſions, ſkin of water, and a wooden bottle filled with that liquor to ſlake his thirſt occaſi-

onally, all laid upon the back of his camels, he ſet out from Cairo, on the 28th of March, 1739, in company with a large caravan; and on the 31ſt he arrived at Suez, where probably, in antient times, there was harbour for ſhipping, though the ſea has withdrawn itſelf perhaps for ages. However, there are two ſmall bays, about a league from the town, where ſhips lie in deep water, with a bold ſhore to the weſtward; and to the eaſtward low lands and ſhoals.

In this town there are four moſques, and a Greek church: it is governed by a captain, or admiral, ſubſervient to whom there is an immediate governor; and both of theſe officers are obliged to be upon very good terms with a powerful Arab, who reſides in the town, and in fact engroſſes all the power, as being able, when he pleaſes, to cut off their water, which is brought from a place belonging to him, called Naba, lying on the other ſide of the Red-Sea, at the diſtance of ſix miles; that of the well of Suez being not only ſaltiſh and unwholeſome, but more than a league off.

The only trade which Suez carries on,

is with Jedda, a port near Mecca, on the eaſt of the Red-Sea. The exports thither are coffee, incenſe, ſuperfine Perſian and Indian commodities; the imports from thence are corn and rice. Theſe are brought by clumſy Indian-built veſſels, which take the opportunity of going their voyage fifty days before the middle of May; otherwiſe they are prevented by the ſouth winds, which then begin to blow; and in that caſe, they muſt lay aſide all thoughts of the trip for that year. Coffee was formerly a good export from theſe parts to England; but ſince the cultivation of it in the Weſt-Indies, that from Turkey, and the Eaſt, is ſcarcely worth the freight. The Red-Sea at Suez, is about a mile over; and boats are continually paſſing to the oppoſite ſhore, to bring over water, wood, &c. for ſurely never was a ſpot more barren than that whereon the town ſtands, it producing neither water, corn, trees, nor verdure of any kind.

On the firſt of April he croſſed from Suez to the oppoſite ſhore, and continued his journey by the ſprings of Moſes, certain ſpots among the ſand, in which water will

ſpring wherever holes are made. The water as it riſes brings up quantities of ſand, and in a ſhort time forms a quagmire, which they ſay, it is often dangerous to approach, they having been known to ſuck in even camels. They are of a warm and ſaline quality, intermixed with ſulphur; and it may be reaſonably conjectured, that they take their riſe in the neighbouring mountains. In ſome places the water is walled in to ſave it for the cattle, and there are two or three palm trees, about the ground.

On the 2d, as they purſued their way through the ſandy deſerts of Arabia Petrea, or the Stoney, they eſpied two men running towards them, whom they ſuppoſed to be robbers, for they retired on ſeeing the Dr. and his company, who were five in number, prepare their arms, and ready to ſtand on the defenſive; they had ſome camels with them, and were inhabitants of Suez.

On the third, they entered the vale of Corondel, beyond which is a mountain, bordering on the ſea; on the ſide of this mountain is a grotto, to which there are two entrances, and one of them leads by

a low narrow paſſage to a ſpring of hot water, the vapour of which cauſes a plentiful perſpiration, puts out all the light, and according to report, often ſtifles thoſe who advance too far therein. The water runs over a rock and a ſand bank, in ſeveral ſtreams to the ſea, which is about a quarter of a mile diſtant, heating the ſtones over which it runs very much, and leaving behind it a white incruſtation of ſalt and ſulphur. The taſte of this water is extremely nauſeous, and it muſt not be taken inwardly; however, it is reckoned good, if uſed as a bath, in nervous and cutaneous complaints, barrenneſs in women, and impotency in men: but the patient is confined during forty days, while under cure, to a diet of oil, honey, bread without ſalt, and water with dates infuſed therein.

On the 5th, one of the attendant Arabs, who had had a difference with his comrade, preſented him with a flower, in token of his reconciliation; and matters were thus accommodated between them.

The country through which they now paſſed, is called Arabia Petrea; it conſiſts

of barren mountains, with narrow valleys interſecting them, and ſandy plains. The natural inhabitants are wandering Arabs, who live in tents, and remain upon one ſpot no longer than their water, fuel, and fodder for their camels laſt; then they remove. They know nothing of tillage, nor is there any graſs upon the ground; their wealth conſiſts of camels, goats, and ſheep; their food is goats milk, dates, and bread made of corn, furniſhed to them from a good diſtance. They travel in clans, each under its particular ſheik, and are all leagued in amity together; with reſpect to property, they are the honeſteſt people in the world; and ſo long as they have victuals, there is no danger of their doing a traveller an injury: on the contrary, if one of them takes you under his care, it is a ſacred protection, and they all think themſelves obliged to defend you. However, there are ſome infamous clans mixed among them, ſuch as the Accabah, who are notorious robbers; the Souali, and the Wecelcadiſaid.

On the 8th, our travellers came to the valley of Tor, where is a ſmall village

bearing the ſame name, inhabited by Arabs, and about twenty Greek families, ſome of whom reſide in a ruined caſtle near at hand, called Maitho. Here is a ſect of Mahometans, called Selemnites; they pay a particular regard to the memory of Abraham, and that of Solomon, and mention the name of the latter conjunctively in their prayers with Mahomet. There are ſeveral warm ſprings of water, ſtrongly impregnated with ſalt, in the neighbourhood, and about a league to the north, there is one, the water of which is tolerably good. The greateſt curioſities about this place are the ſhell-fiſh of the Red-Sea, which differ from every other marine production; the red pipe coral, and ſome fungous ſea plants.

On the 11th, the Dr. arrived at Mount Sinai, paſſing over a ſquare ſpot, encompaſſed with looſe ſtones, whereon the architect of the convent intended firſt to have erected that building; but was by miracle prevented, and pointed to the place whereon it now ſtands. The convent is dedicated to the celebrated St. Catherine, and ſtands at the foot of the mount; our au-

thor entered it by a window thirty feet from the ground, being drawn up to it in a machine by a windlaſs; and this is the common entrance. The chief of the convent attended within ſide to receive him, and gave him his choice, either to retire firſt to his apartment, or to viſit the church; he chuſing the latter, was conducted to the ſhrine in which the body of the ſaint was depoſited; where the monks ſung a hymn.

Mount Sinai has two ſummits; it is called Jebel Moſes, or the mountain of Moſes, becauſe that here many remarkable things happened to that holy prophet. It was here that God appeared to him in the burning buſh; and the fathers ſhew a bramble, which they ſay is of the ſame ſort, though it is plainly one of a very common kind, brought from Europe; here, however, it is an exotic. Here he alſo fed the flock of his father-in-law Jethro; and not far off he ſtruck the rock, out of which water immediately flowed; the ſtone is of red granite, about fifteen feet long, ten broad, and twelve high; the opening does not reſemble any thing done by a tool, and

is ſomething like the mouth of a carved lion; into this aperture the Arabs put certain medicinal herbs, which they afterwards give to their camels, in caſe of diſeaſe, to the expelling which, the adminiſtration of them, as they think, conſiderably contributes. Near at hand is mount St. Catherine, whither the body of that ſaint, after her martyrdom under the tyrant Maxentius, was brought by angels, and kept, till the convent in which it is preſerved was finiſhed. This is by much the higheſt mountain in the neighbourhood; it overtops Sinai, which appears to the N. E. of it but low: the ſoil is a ſpecies of ſpeckled marble, in which may be ſeen beautiful configurations of trees, and other vegetable repreſentations. The convent of mount Sinai was founded by the empreſs Helena; it is an irregular, ill-deſigned building of unburned brick, walled round, and every entrance ſtopped up to prevent the incurſions of the Arabs; the window into which perſons are received that viſit the monaſtery, is forty feet high. Within the walls, which are two hundred and fifty-five feet long, from W. to E. and fifty-five broad

from N. to S. are bake-houſes, mills, ſtore-houſes, and every office neceſſary to ſuch an abſtracted community. The relicks of St. Catherine are ſaid to be preſerved in a marble cheſt, whereon are carved ſeveral pieces of foliage in baſſo relievo. One of that ſaint's hands is ſhewn to the curious, the fingers of which are covered with rings, ornamented with pearl: adjoining to the eaſt end of the church wherein theſe remains are kept, is the chapel of the Holy Buſh, which the monks affirm grew in the ſame ſpot whereon now lies a flag of white marble, which Chriſtians approach and kiſs with great devotion; nor will they enter this chapel with their ſhoes on. There are many other chapels about the convent, one of which joins to the dormitory, wherein the monks are all intombed above-ground; for none but the archbiſhops are allowed the honour of being buried in coffins. Here are wells, one called Moſes's Well, which being extremely cold, is drank in ſummer; the other, the Well of the Holy Buſh; and this being of a warmer temperature, is their winter beverage. St. Athanaſius was a brother of this monaſtery; as

was alſo that ſame Sergius who aſſiſted Mahomet in writing the Alcoran, and digeſting the ſyſtem of the Mahometan religion. This convent is exempt from all juriſdiction, except that of its own biſhop, who enjoys all the titles and honours of an archbiſhop; he is elected by the monks of the convent here, and at Cairo, from among themſelves, and is obliged to be confirmed by the patriarch of Jeruſalem: in his abſence, the convent is governed by a deputy, who does nothing material without conſulting a ſelect council of ſeven or eight of the moſt conſiderable members of the community. Few monks live ſo abſtemiouſly as theſe do; they never eat fleſh, nor, in Lent, are they allowed even ſallad, or ſhell-fiſh, except on Saturdays, Sundays, and Feaſt-days. From Sunday evening to Aſh-Wednesday afternoon, theſe penitents will not break their faſts; nor will they take a morſel of any thing in Eaſter-week from Thurſday morning to Saturday evening. Is it poſſible for man to live with greater ſtrictneſs? Their offices are very long, but you judge that they are not long running over them, when told, that they

will, and can, repeat Kyrie Eleiſon forty times running without once taking breath.

In Lent, they riſe at midnight to perform their devotions; and at other ſeaſons, they conſtantly begin them before day. Juſtinian the emperor ſent a hundred families from the Red-ſea, and as many more from Egypt, to ſerve them as vaſſals; but though they were formerly much encreaſed, they are at preſent reduced to about forty, by ſome diſputes among themſelves, in which numbers of them were deſtroyed: theſe vaſſals cultivate their gardens, and perform for them other menial offices.

A caloyer, or lay-brother, is appointed to attend every ſtranger that arrives here, to prepare his proviſion, to ſee it ſerved up in his chamber, to ſhew him all the chapels, offices, and the library, wherein are depoſited ſome of the firſt Greek books that ever were printed, and ſome few MSS. but none of them are curious, or if they are, they fell not within the reach of our author. The feet of all pilgrims are waſhed, ſoon after their arrival

here, by ſome of the lay-brothers; but thoſe of a prieſt are waſhed by one of the ſame rank in the church; and our author had the honour of being attended in this ceremony by the ſuperior of the convent. When it is over, one of the community brings water for the pilgrim to waſh; and then ſprinkles him with roſe-water, the whole ſociety ſitting all the time in the hall, chaunting hymns.

At ſome certain days, they dine in the refectory with the monks, and one of them, during that time, reads from a deſk certain leſſons, in which he is directed, by another's ringing a bell, when it is proper for him to ſtop. After dinner, the pilgrim is refreſhed with coffee, and a ſmall collation, in the archbiſhop's chamber; and he enters his name, with the value of what he chuſes to beſtow upon the convent in the book of benefactors. The time of Dr. Pococke's being here, was juſt before Eaſter, and he had the ſatisfaction of being preſent at all the ceremonies performed in holy week; and of dining with the whole convent in the refectory, about ten o'clock in the morning on Eaſter-Sunday.

when the monks appeared all very chearful, and well pleaſed that their Lent was paſt. He was alſo left at liberty to perform the devotions of the ſeaſon, either conjunctively with them, or in a ſeparate apartment, deſtined to the uſe of people of a different profeſſion.

MAHOMET is ſaid by ſome to have been born at this convent, and by others to have been a domeſtic therein; but both theſe accounts appear apocryphal: this is, however, certain, that the monks received him with open arms, as he once ſojourned for a ſhort time among them; and, in conſideration of their hoſpitality, he granted them many great privileges by patent, the original of which was taken from them by Sultan Selim, who was not, however, impious enough to infringe the will of his prophet, but granted them a copy of the patent under his own hand, and confirmed them in their immunities. The church, which contains the ſacred relicks of St. Catherine, is called the Great Church of the Transfiguration; it lies to the N. E. on the loweſt part of the convent, and conſiſts of a nave, an iſle on each ſide, and

three chapels on the outſide, lower than the iſles. The pictures of Juſtinian, and his empreſs Theodora, are well done in moſaic, over the arch of the high altar; and ſeveral inſcriptions to the honour of that illuſtrious pair are carved on the beams ſupporting the roof, which is of cypreſs, covered with lead, and very antient. In this church are two rows of columns of indifferent granite, covered with plaiſter; the capitals all differ, and ſome of them are poor imitations of the Corinthian order. The Turks deſtroyed the pavement, digging it up in hopes of finding treaſures, but it was beautifully repaired in the laſt century by archbiſhop Athanaſius; and here are now ſome curious pieces of marble brought from Damaſcus. There is an encloſed portico before the church, and a tower was intended to have been erected over the chapels at each corner.

THE 23d of April our author took his leave of the fathers of the convent, and being let down out of the window, returned to Cairo, nearly by the ſame road through which he had before paſſed,

where he arrived about the middle of May, very ill, partly through fatigue, and partly through the quantities of water he had drank on his journey, on account of the heat. He ſtaid here to recover himſelf about three weeks, and then ſet out for Alexandria, where he embarked on the 3d of July for the iſland of Candy; in which courſe we ſhall not trace him, reſerving the deſcription of that iſland to another opportunity.

CHAP. IX.

Some account of Haſain Ben Ali, bey of Tunis, of his power, &c.

DR. Pococke, as an illuſtration of his deſcription of the Eaſt, preſents us with the following ſhort account of the bey of Tunis, for extracting which, we hope we ſhall not be blamed. The name of the bey, in 1733, was Haſain Ben Ali; he was between ſeventy and eighty years old, and had been twenty-eight years bey; his father was a Greek renegado; he himſelf

was a ſoldier, became rich, and was made bey, as uſual, by the ſoldiers, who always chuſe him that will promiſe to give them moſt pay; and if he does not religiouſly fulfil his compact, he is ſurely depoſed.

THE ſoldiers are renegadoes, and Turks of the Levant. The bey mentioned by our author, always roſe two hours before day, and immediately eat a ſhourba, that is, ſoup made of rice and meat; he then drank coffee, and ſherbet of cloves and cinnamon, or ſome hot thing. He next went to the moſque, and performed his devotion. When it was day, he always proceeded to the court of juſtice, without the gallery before his two apartments. In the middle of the gallery there is a fountain of water, and pillars round it; the middle of the room is the chamber of audience, where he ſtays the beſt part of the day; it is furniſhed with looking-glaſſes, and Engliſh clocks. Within the audience-chamber is the ſmall room in which he ſleeps.

HE ſtays in the court of juſtice till half an hour after ten; before eleven he goes to the audience-chamber; and at eleven, dines.

at a long table, raiſed about three inches above the ground, covered with carpets, and bread is laid all along; he ſits at the head of it, and waſhes. A large diſh is placed before him, on which are ſmall plates of every ſort of eatable that is on the table; the great diſhes being placed along the table. The grandees ſit near him; when they have eaten, they riſe, and others ſit down, and the poor take away, in wooden plates, what is left. The firſt courſe is mutton, dreſſed either with a rice pilaw, with oranges and eggs, or with onions and butter. Then the women ſend three great plates of cuſcowſow, which is eaten with broth; and next is ſerved fiſh or fowls boiled with lemon and orange ſauce.

The bey's beverage is camel's milk; the others, after they have dined, drink at the fountain. Dinner being over, the bey goes to the audience-room with the grandees. He never ſmoaks, nor does any one in the palace. He ſtays in this room till the hour of prayer, about three or four o'clock, when all the court attend him to the moſque. After prayers, the imans

and grandees ſtay in the audience-room, ſitting and diſcourſing. An hour before ſun-ſet he eats as before, and then retires to a room, where all his officers and great people go and drink coffee in winter, or in the ſummer ſherbet. At night he generally goes to the ſeraglio of women, and ſtays from one to four hours after ſun-ſet; from thence he goes to the bagnio, and thence to bed.

If he does not retire to the women, he withdraws to ſleep in his own chamber; and ſometimes gets up in the night and goes to the harem, and afterwards to the bagnio, and then to bed again, if it is not day. He has four wives, by one of which only he has had children, viz. four ſons, the eldeſt of which is called Muſtapha Bey; the youngeſt, though but twelve years old, was married.

The palace of the bey is four miles from Tunis, and is called the Bardo. They ſay the palace itſelf, with the bagnio and all the offices that belong to it, are a league round. Haſſain uſed to viſit Tunis twice a year, before he made the tour of his dominions to collect his tribute. One of

theſe ſeaſons is in the month of January, the other is that of July: his progreſs takes up about fifty days. The bey is immediately followed by the guarda letto, who carries water both cold and warm, one for drinking, the other for waſhing and ablution; and two led horſes are always near him, ready ſaddled. He has a man of war of ſeventy-four guns, which was a preſent from the Grand Seignior, and one of forty, beſides a little veſſel called a Sambikino, which has fourteen ſmall guns. The cities are governed by Agas and Cadies, an Aga being ſent even to every village. The Agas and Cadies are often ſelected from among the rich people, to put them out of the way; and afterwards, on a pretence of male adminiſtration, the government ſeizes on all they have.

THE bey had not above three thouſand ſoldiers for his ſtanding army, who are Turks and renegadoes. The general is called Aga del campo; the ſoldiers are all horſe, and called Spahi. It is ſaid, that the bey ought to pay a tribute to Algiers, which he had refuſed.

THE

TRAVELS

OF

ALEXANDER DRUMMOND, Eſq;
His Majeſty's Conſul at ALEPPO.

CHAP. I.

Cyprus deſcribed by our author; Turkiſh cruelty at Nicoſia and Famaguſta; gallantry of Bragandino; of the ſalt lakes of this iſland; of the Grecian women; of the government of Cyprus and its corruption; of the eccleſiaſtics; their wealth; of their exports and imports; the Tarantula deſcribed; the air of Larnica unwholeſome; Mr. Drummond attends the conſul in a viſit to the Baſhaw or governor of the iſland; ceremonies thereof; Nicoſia how ſituated.

MR. Drummond landed at Cyprus on the 6th of March, 1743-4; a place which has been looked upon by ſome

geographers as formerly a peninſula, joined to Syria ſomewhere between Antioch and Alexandretta; but this muſt appear merely conjectural to any perſon who will take time to conſider that the neareſt headlands of theſe two places are diſtant from each other near thirty leagues, and that between them rolls a body of water immenſely deep. This iſland is not quite ſeventy leagues long, and between eighteen and twenty broad; ſo that if we allow its circumference to be an hundred and ſixty leagues, we ſhall not be wide of the truth, one third of the iſland being ſcarcely more than a tongue of land, if I may be allowed to uſe ſuch an expreſſion.

THE ſoil is an excellent fertile clay, producing almoſt ſpontaneouſly whatever is ſown where there happens to be the leaſt moiſture; ſo that were the natives induſtrious they might make this place a perfect paradiſe. Here are no rivers, but the want of them is ſufficiently ſupplied by ſprings, rivulets, and winter rains; and, though the people were always remarkably lazy and effeminate, certain it is that at ſome times they cultivated it ſo far as

to be inriched with its produce: to this end indeed little labour was neceſſary. Cyprus was for a conſiderable time divided into nine diſtricts, and governed by as many princes, who were ſubdued by the Egyptians, from whom it was taken in the time of one of the Ptolemys by the Romans under Marcus Cato: he made an eaſy conqueſt of the iſland, and ſent home immenſe treaſures plundered from the inhabitants, who were infeebled by luxury, and immerſed in pleaſure.

It became ſubjected to the emperor of the Eaſt on the diviſion of the empire, and was conquered from Iſaac Cummenus by Richard I. king of England, in his expedition to the Holy Land, by whom it was given to Guy de Luſignan when he was diſpoſſeſſed of Jeruſalem: it paſſed afterwards through a variety of maſters, until the crown devolved upon Charlotta; from her it was uſurped by her baſtard brother James, who lived not long to enjoy his ſpoil, having been, according to ſome hiſtorians, poiſoned, as was alſo his ſon, who was born to him after his death by his queen, a Venetian lady of the Cornara fa-

mily. It is affirmed, that ſhe was perſuaded by her brother to conſent to theſe horrid deeds, and afterwards to reſign the ſovereignty in favour of the Venetian republic, in whoſe dominions ſhe lived a retired life upon a very moderate income.

About the latter end of the fifteenth century, in 1570, the Turks made themſelves maſters of Cyprus, Famaguſta only holding out againſt them, which did not ſurrender until the year following. Here theſe barbarians were guilty of the moſt ſhocking cruelties; twenty thouſand people of both ſexes were cut to pieces in Nicoſia after the taking of that town, and the ugly women and children were burnt all in one funeral pile in the market-place; above twenty-five thouſand of the natives were ſold into ſlavery, and two very large veſſels were laden with the rich ſpoils of the place, the principal nobility, and the moſt beautiful females, the former of whom were intended by Muſtapha Nacha, commander in chief of the expedition, to grace his triumph, the latter to adorn the ſeraglio of his maſter: but one of theſe unhappy victims having privately procured a

lighted match, crept down to the powder-room, and blew up the ſhip; the other veſſel catching the flame ſhared in the ſame fate: and thus was Muſtapha with all his hopes in a moment deſtroyed.

NEVER was a place more gallantly defended than Famaguſta; the garriſon were reduced to the laſt extremity before they ſurrendered, and left not even a mouſe living within their walls: at length, wearied out with fatigue, and reduced almoſt to death's door by famine, they capitulated, upon condition that the inhabitants ſhould not be plundered; that they ſhould be allowed free exerciſe of their religion, and the garriſon to be tranſported with military honours to Crete.

EVERY thing was now prepared for their departure, when Bragandino, who had been governor of the place, waited upon Muſtapha, attended by a noble train of officers; they were at firſt all treated with great ceremony, but being about to take their leaves, Muſtapha, under pretence that he miſſed ſome Turkiſh priſoners, whom he accuſed them of having murdered, cauſed them ſuddenly to be ſurround-

ed and cut to peices, Brigandino only being reſerved to undergo tortures which it is ſurprizing man could ever deviſe: he bore them with a moſt becoming reſolution, and, to the confuſion of his tormentors, was never once ſeen to ſhrink; his ſkin, ſalted, dried, and ſtuffed, was placed in the arſenal of Conſtantinople, from whence ſome of his family had ſufficient addreſs to convey it, and it is at preſent in their poſſeſſion.

Cyprus is now but poorly cultivated, the farmer manures no more land than what he finds immediately neceſſary to his ſubſiſtence; nor is this the caſe here only, every place under the Turkiſh dominions is in the ſame ſituation, ſlaves to the will of a deſpotic tyrant, who may at pleaſure, and often does, poſſeſs himſelf of their acquiſitions: the ſubjects aim not at hoarding up wealth; and if they are rich, all their endeavours are to conceal their circumſtances, a knowledge of which would make them liable to inquiſition. The ſubterranean treaſures of Turkey are certainly prodigious; numbers of people bury their wealth, and, fearful of diſcover-

ing the ſecret to their friends or iſſue till the laſt gaſp, leſt their death ſhould be thereby precipitated, they die with it concealed, and the ſon or next heir is perhaps left a beggar through that principle of deceit and ſuſpicion of falſhood that reigns univerſally among the ſons of Mahomet.

As the Grand Seignior is heir to every one that dies in his territories, one would ſcarcely think that people in power ſhould meditate the enriching themſelves; yet it is certain that rapine and extortion are no where ſo univerſally indulged: the meaner ſort of people are no where more cruelly oppreſſed, and one would be apt to imagine that the only ſtudy of the governors and officers of the Porte was to make their fellow-creatures miſerable. Our author, during his reſidence upon this iſland, lived at Larnica, which is called Cyprus by way of eminence.

The muſſalem or governor of Cyprus, who is alſo collector of the Grand Seignior's revenues, reſides at Nicoſia, which is the capital, and very near the center of the iſland. In going to Famaguſta, for-

merly called Salamis, and afterwards Conſtantia, our author was obliged to ride upon a mule, being furniſhed with a ragged patched pack-ſaddle, and a goad pointed with iron, inſtead of a whip, otherwiſe the beaſt would not be induced to move at any rate; and this journey was exceſſively tireſome, though no more than twenty-four miles long.

At the gates of the town he was obliged to alight and to walk over the bridge, the Turks permitting no Chriſtian to ride. The fortifications were formerly good, but at preſent they are quite out of repair, mounting only ſix or eight pieces of braſs cannon. An earthquake in the year 1735 did the town conſiderable damage, and threw down a moſque, which had formerly been a Chriſtian church dedicated to St. Sophia, burying in its ruins above two hundred Turks who were then at worſhip. It is a little odd, but not leſs true, that though the neighbourhood abounds with marble, yet are the edifices built of a light ſpongy ſtone that moulders away with the weather.

The governor's palace was never a ſu-

perb building. Over the gate are mounted the arms of Venice, with an inſcription, ſetting forth the age of the building, and the name of the perſon that founded it: in the front of it to the right, but quite apart, are two granite pillars, with baſes and capitals of white marble, and between theſe a ſarcophagus adorned with feſtoons. Perhaps it was a burial-place, but who lies buried there is no inſcription to explain.

THE bay is a good natural ſhelter for ſhipping.

THERE is nothing worth ſeeing at Larnica, which is pleaſantly ſituated about a mile from a ſpacious bay. The houſes are built of mud ſhaped like brick, and dried in the ſun; they are never higher than one ſtory becauſe of earthquakes, which are here very frequent. At Larnica there are three mean churches belonging to the Greeks, a Franciſcan convent, and one of capuchins, together with the French factory, where Mr. le Maire, the French conſul, manifeſted, in the reception of our author, very great politeneſs; and he ſpeaks of Mr. Wakeman, who is conſul for the

Engliſh, Dutch, and Venetians, in the high-eſt terms of eſteem.

A SHORT mile diſtant is the port of Salines, ſo called from a cluſter of lakes in the neighbourhood, wherein the Venetians were annually accuſtomed to make great quantities of ſalt, whereby they cleared large ſums of money, not amounting upon an average to leſs than one million piaſters yearly; which is one thouſand two hundred and fifty pounds ſterling of our money; yet at preſent, it is farmed for ſcarcely more than two hundred pounds: this difference in the profits muſt by attributed entirely to the indolence of the people, the inſtability of private property, and the vaſt negligence of the miniſters, who divide their time between intrigue and extortion.

THESE lakes were preſerved, while the Venetians governed, by a wall of ſtone and mud, the remains of which are ſtill viſible. Whereas at preſent, the ſalt when in cakes, nay even when fully chryſtalized, is open to the tread of man and beaſt, and being by that means mixed with clay and dirt, the value of it is conſiderably leſſen-

ed. Among various reaſons which our author endeavours to aſſign for the production of this ſalt, perhaps none are more probable, than that the lake is formed from ſuch a collection of ſalt ſprings, as is to be found in Cheſhire, and many other parts of England; or elſe, that the earth itſelf is ſtrongly impregnated with that mineral.

Not far off is a moſque called Tokee; where the Turks ſay, that the grandmother of Mahomet is interred, to whom they offer up their prayers; by what means the good old lady was tranſported hither from Arabia, they have not been kind enough to inform us.

At Salines there is a Greek church, dedicated to that Lazarus whom our Saviour raiſed from the dead; and who, they ſay, was formerly here buried. However, they only ſhew the ſanctified hole in which the corpſe was depoſited; and the architecture of the church is uncommon.

The locuſts of Cyprus are very prejudicial to the grain; and the Moors are obliged to wear boots, to which bells are annexed, to frighten away the aſps, the

tarantulas, and other venomous reptiles, with which the iſland abounds. The bite of the firſt is ſaid to kill in leſs that an hour, except that the part infected be cut off. Mr. Drummond mentions a ſerpent two yards long, which he met with one day in the fields; it was of a blackiſh hue, with a ſort of a coronet upon its head, which it carried majeſtically about a foot high, as it waved along.

Mr. Drummond, who appears to be a gentleman of great curioſity, laments that he could find no extraordinary trees, ſhrubs, plants, or flowers, with a deſcription of which he might have entertained his friends.

The Grecian women, who differ little or nothing from thoſe of Cyprus and the Archipelago, dreſs in a manner that is wantonly ſuperb, though perhaps not ſo agreeable as thoſe of Europe. The ornaments of their head are, however, graceful and noble; and though our author does not ſeem pleaſed with their beauty, he allows them all the libertiniſm for which the Cyprian dames of old were ſo extremely celebrated. Though they are naturally in-

clined to love, avarice is their predominant paſſion, and there is not one of them that will refuſe the leaſt favour if you bid up to her price.

HERE are many men ſo indifferent about the chaſtity of their wives, that they will marry her who has the wealthieſt gallant, rather than the woman that has much virtue, and little money. Yet this iſland is not without huſbands, who run into the contrary extreme, and prevent their wives from going any where, except to church, where the fate of many a cuckold is determined. Nobody is ignorant of that jealous care with which the women all over Turkey are kept; and it is incredible that their tongues ſhould ſpeak the dictates of their hearts, when they declare that they prefer this confinement to freedom and the pleaſures of ſociety.

THE government of Cyprus is farmed by the grand vizier for three hundred and ten thouſand piaſters, which is near thirty-nine thouſand pounds a year. The governor is changed yearly, ſo that you may well imagine the wretched people are fleeced to ſome purpoſe. He who governed

here in the year 1744, was ſaid to have cleared cloſe upon thirty-one thouſand three hundred pounds in money; beſides innumerable preſents, and having paid all his expences. To what purpoſe are the people thus miſerably haraſſed, by a man, who may in ſix months after his return to Conſtantinople, fall the victim of an accuſation, trumped up againſt him by an avaricious, or deſigning miniſter; who, by criminating him, becomes poſſeſſed of his treaſures? Bribery and corruption have here reached to ſuch a height, that nothing is to be done from the higheſt to the loweſt degree of people without a preſent; would to heaven that practices thus ſcandalous and mercenary, did not gain daily ground in Britain, where to the ſcandal of hoſpitality, and the breach of all decorum, a man muſt pay for the entertainment to which he is invited by his friends. Is it not to be feared that this baſe diſpoſition may in time gain footing in matters of much greater conſequence?

One may be pardoned in Cyprus for any crime, provided that he has money; for example, a murder ſubjects him to a

tax of perhaps a couple of piaſtres yearly.

EVERY man upon the iſland is obliged to pay certain impoſts, which run from thirty to ſixty piaſtres a head, according to circumſtances; and if the money is not ready, whenever the officer chuſes to demand it, the poor man is ſtripped of all his effects, which are inſtantly ſold at an under-value, and if the money ariſing from the ſale is not ſufficient to diſcharge the demand, he is either impriſoned, baſtinadoed, or otherwiſe tortured, while his wife, or wives and children are ſet adrift, the ſport of inſolence, and the contempt of wretches who view their miſery without remorſe. It is ſurprizing how ſome people can pretend to draw compariſons for honeſty between Turks and their own countrymen. How is it poſſible theſe compariſons can hold good, when we know, that among the Muſſulmen every thing is venial; and that even the judge, who preſides in the ſeat of juſtice, pronounces ſentence in favour of him who bids higheſt? although in caſes of property, his fees are ten per cent. out of whatever ſum is re-

covered. No Engliſhman of common ſenſe could view the deſolations accruing from arbitrary power, without congratulating himſelf upon his title to the privileges of a Britiſh ſubject; without being ſtimulated to watch with increaſe of vigilance over thoſe rights which are his due, as being born in a country of freedom.

THERE is one archbiſhop in this iſland, who under pretence of ſome ſpecial aſſeſſment for the ſervice of the church, raiſes large contributions upon the people, with the countenance of the Moſſalem, who goes ſnacks in the plunder. This was the caſe in 1743, where the archbiſhop levied upon his congregation, not leſs than forty thouſand piaſtres. Complaint indeed was made of his extortion to the port; and he was ſtripped of his robes, his dignity, and ill acquired treaſures. Remonſtrances of this ſort are always pleaſing to the miniſters, becauſe let who will loſe, they are ſure to be conſiderable gainers.

HERE are three biſhops, one of Baſſo, worth about two hundred and fifty pounds yearly; as is the biſhoprick of Carigna;

and that of Larnica, otherwiſe Chitti, is about five hundred. Yet the biſhops have other ways of raiſing money; and rove about from place to place like traders, without paying any regard to their charge. The prieſts at ordination preſent the biſhop with ten, twelve, or fifteen piaſtres; and as they live entirely upon the charity of the reſpective pariſhes, that they are extremely ignorant is not at all to be wondered at, ſince for a maintenance they often ſubmit to the meaneſt employments; even the biſhops are ſo illiterate as to believe that religion conſiſts entirely in form and ceremony, abſtaining from fleſh, and obſerving holidays. In all theſe things they are, if poſſible, exceeded by the Armenian church. The biſhops are elected by the general ſuffrage of the people in particular dioceſſes; and the archbiſhop is choſen by a majority of ſuffrages, taken in each dioceſs, by the biſhop. His patent muſt be confirmed by the Grand Seignior, who likewiſe reſerves to himſelf the power of depoſition.

NEITHER the archbiſhop, biſhops, nor caloyers of the order of St. Bazil, are al-

lowed to eat meat, yet in private no men give greater indulgence to their paſſions; other prieſts may marry, but that only once. The revenue of the archbiſhop amounts one year with another, to ten thouſand piaſtres, and is levied on the towns and villages, in wheat, barley, cotton, and other fruits of the earth: the biſhops draw their revenues from their reſpective ſees.

The exports of this iſland are ſilk, wool, madder, omber, carrobean, and ſome wine, the greateſt part of the laſt article being carried to Venice; nor does the produce of their vintage amount to leſs than twenty thouſand pounds a year. All exports and imports ought to pay an impoſt of three per cent. The imports are but very few, conſiſting of ſome French and Venetian broad cloths, and ſometimes a few bales of Britiſh manufacture: cutlery ware, watches, toys, pepper, tin, lead, ſugar, and all ſorts of ſilk manufactures, are alſo brought into the iſland; but there is no great conſumption of any of thoſe articles, becauſe of the wretched poverty of the inhabitants.

THERE are three ſorts of vermillion found upon the iſland, and there are ſtrata of the aſbeſtos in many places, as well as near Paphos; the properties of theſe productions are too well known to need any explanation. Mr. Drummond was very curious in enquiring into the effects that follow from the bite of the Tarantula, but he could not learn that any body had ever experienced it, though all were firmly perſuaded of its being poiſonous; neither could he perceive by experiment, any moiſture iſſue from its bite; he put two of them in ſpirits; they inſtantly ſunk to the bottom of the veſſel, and in about two ſeconds, ſpewed out a black matter, while ſeveral globular particles ſhining as quick-ſilver, iſſued from every part; one of theſe was no ſooner infuſed into the liquid, than it ſeized upon a caterpillar of the moſt beautiful hue, preſerved here; and the colour of the inſect from the head to the middle of the back was immediately changed into a black ſooty colour. From his own obſervation he aſſerts, that the bite of a viper operates upon the human body the ſame way, and he has thereby ſeen

a very white ſkin turned into a duſky brown.

THE body and legs of the Tarantula are black, covered with thick long briſtly hair; the belly is ſhaped like an olive, and it has two tails, with eight legs, and the ſame number of eyes, according to ſome virtuoſi, though our author diſproves this aſſertion. Every body knows, that in Italy, they cure the bite of this animal with muſic and dancing; a knowledge which has yet ſcarcely gained footing in Cyprus, though perhaps there is not a more ſkipping, dancing ſet of mortals in the world.

SEVENTEEN miles from Larnica, there is a high hill that ſerves as a land-mark, called Mount Croce; on the ſummit of which ſtands a ſmall Greek church, dedicated to the holy croſs; and a piece of the real croſs is ſaid to be here preſerved. It was the gift of St. Helen, who alſo gave lands ſufficient to maintain thirty perſons to attend upon the church, which is a mean building. There is another chapel and convent three miles from it, where our author one day dined with conſul Wakeman, and Mr. Boddington. Here the reverend father ſerv-

ed in the triple capacities of prieſt, hoſtler, and inn-keeper. There is no water to be found hereabouts, except what is drawn from the pits, and that is very brackiſh. The air about Larnica is ſo impregnated with ſalt, that a man who has been in a heat, may, when cooled, rub a thin cruſt of it from his face. There is nothing into which the particles of this mineral does not inſinuate itſelf, nor are its diſagreeable effects to be corrected by ſugar. Good heavens! what a country muſt this be, where every thing, even mankind, is pickled alive.

During Mr. Drummond's ſtay, there arrived a new Moſſalem, who was a Baſhaw of three tails. Our author attended Mr. conſul Wakeman in viſiting him at Nicoſia, whither he carried ſome very valuable preſents, and was in return cloathed with a magnificent furred robe, having been previouſly, together with his company, entertained with coffee, ſweetmeats, ſherbet, and perfume, which laſt implies a licence to depart.

As Vizirs, and even Moſſalems of inferior rank, think they demean themſelves,

if they riſe to receive a Chriſtian; and on the other hand, a conſul inſiſts upon being received ſtanding, when he viſits; at the audience of which we now ſpeak, Mr. conſul Wakeman came firſt into the room, which the Baſhaw entered a few moments after, and clapping him on the ſhoulder, with an air of condeſcenſion, deſired him to ſit: an invitation with which he immediately complied; taking his place in an elbow chair, while the Baſhaw repoſed himſelf on his divan.

ALL the paſſages from the outer gate to the preſence-chamber were lined with officers, who obſerved a moſt reſpectful decorum, and a profound ſilence.

NICOSIA is delightfully ſituated in a plain between Olympus, and a range of mountains that ſweeps from the ſouth-weſt to the north-eaſt of the iſland. It was formerly well fortified by the Venetians, of whoſe works there now remains only the ruins. It is certain, that the place was once very magnificent, being the habitation of all the Venetian nobility who lived upon the iſland. It is about three miles in circumference, and not being over-ſtock-

ed with people, the plantations of olives, almonds, lemons, oranges, mulberries, and cypreſs, which are interſperſed among the houſes, give it a moſt delightful appearance.

THE church of Sancta Sophia is an old gothic ſtructure, and the only building that remains intire; the Turks, who changed it into a moſque, have deſtroyed the imagery wherewith it was ornamented, and there remains only one inſcription, which our author dared not go near enough to read. There certainly could not have been a worſe ſituation choſen for a fortified town, it being commanded by hills, from whence it might eaſily be battered. There is a pleaſant road from Nicoſia to Lemiſol, where there is a good bay for ſhipping, and ſome ſmall trade; though the town is far from being rich, and has a very wretched caſtle.

SIX miles from hence ſtood the Amathus of the antients, famous for the amours of Venus and Adonis. Here was once a ſtrong caſtle, the work perhaps of ſome Greek emperor; the walls of it were immenſely thick; the port has been tolerable,

and from thence to within eight or ten miles of Larnica, the country is far from being diſagreeable. But all about this ſpot, the ſalt air, for want of moiſture, and the neglect of cultivation, render it very unwholeſome. The ground being naturally mellow and tender, is eaſily broken. One man ploughs with two oxen, which though lean as Pharoah's kine, are ſtrong enough for that purpoſe; in lieu of a harrow, the earth is preſſed down by a fellow ſtanding on a ſhort, thick plank, drawn along by one or two oxen; preſſure being neceſſary to cover the ſeed, which otherwiſe would after the leaſt moiſture ſhoot up too faſt. They nail thick planks together, about three feet ſquare, to which are faſtened broken flints or pebbles; a clumſy fellow mounting this ſtage, is dragged by an ox or two over the ears of corn, when they are brought from the field, thereby ſhaking out the grain: and this is their method of threſhing.

Our author having had ſeveral cameleons in his poſſeſſion, one of which died while he was upon the iſland; a deſcription of it here will, we flatter ourſelves,

afford our readers ſome pleaſure. The length of the cameleon is generally under ten inches; its eyes are large and protuberant; nor is the head proportioned to the ſize of its body; when provoked, it lets down a large bag from its lower jaw, ſwells pretty much, gapes wide, and hiſſes like a ſerpent; when frighted, it ſhrinks ſurpriſingly, and acquires the colour of that object, near which it has ſome time remained. Mr. Drummond kept the one of which he ſpeaks in this place, chained up in his ſtudy, where at different times, he has obſerved it adopt a ſteel colour from his ſnuffers, a yellow colour from his candleſtick; and a lime colour from his wall; but it is particularly worth obſerving, that the borrowed colour often affected that ſide of the cameleon which was fartheſt from the communicating object, while the neareſt ſide retained the natural tincture of its ſkin, which is either black, brown, yellow, or beautifully ſpotted.

It is extremely timorous, and with its long curling tail winds itſelf about any thing, ſo forcibly, that it requires not a little ſtrength to ſeparate it. This animal

is of the lizard-kind, it dwells in holes, ranges among trees for its food, and has no ears, ſo that it is not at all affected by ſound; neither are its noſtrils perceptible without glaſſes; its mouth is extremely wide, but very cloſe; its teeth ſhort and ſharp; its tongue, which lies folded in the hollow of its mouth, being ſmall and long, it darts with great dexterity at ſmall inſects as they paſs, which are detained as its prey by a viſcous moiſture wherewith it is covered.

CHAP. II.

A miracle wrought at the interment of St. John the Patriarch. Capo de Gato whence ſo called; of the ſituation and building of the celebrated Paphos; of the ſacrifices made here in antient days; of ſome great feats done by St. Helen; of mines; of falſe diamonds; an inſtance of a Turkiſh oppreſſion; of the fountain of Love and its effects; curioſity of the people of Stroumbi; of the famous Madona di Chekka; derivation of the word Solæciſm.

ALTHOUGH the circuit which our author made of Cyprus was two or three years after the accounts which were given above, yet we ſhall connect them, as relating to the ſame point, and afterwards go back to trace him in his progreſs thro' Syria, a courſe in which we imagine the reader will find many things worthy his attention.

His firſt ſtage was at Chitty, a village upon the banks of the river Taitius, over

which there is a four-arched bridge, not badly conſtructed. Here is no anchorage for ſmall barges, which proves it was not the antient Citium. There are many other arguments in ſupport of this opinion. From the Salines, as well as ſeveral marks of antiquity ſcattered up and down, Larnica appears to be built upon, or very near the ſpot whereon that city ſtood.

Bekier Baſha, who was governor of this iſland in 1747, and a man of great public ſpirit, put himſelf to a vaſt expence in making works, and aqueducts, whereby to introduce the waters of Arpera into Larnica, the diſtance being ſix miles: this noble deſign was laid aſide upon his removal; and though he left money enough for carrying it on in the hands of Chriſtofacco, Druguman of the ſeraglio, yet it was ſhamefully neglected, and the money embezzled; however, we are told, that it was finiſhed in the year 1750.

Chitty is beautified with a number of ſilk gardens; and the road from thence to Maroni is very pleaſant, being bounded on one ſide by hills, on the other by the ſea. It is adorned with variety of olive and lo-

cuſt trees. Maroni itſelf is delightfully ſituated upon a riſing-ground, having a command of a beautiful and extenſive plain. Here are many rivulets and brooks in the rainy ſeaſons, no marks of which appear in ſummer; and there are ſeveral channels of rivers to be met with, which are not mentioned by the antient geographers.

THERE are ſcarcely any veſtiges of antiquity to be found about Amathus, nor even a fragment of the famous temple of Venus and Adonis. This ruin we owe to the kings Iſaac Comnenus and Richard I. ſo that we have reaſon to wiſh that the latter had been leſs hot, the former more wiſe. St. John, who was patriarch of Egypt, in the ſeventh century, was born here, where he choſe alſo to breathe his laſt; and the prieſts ſay that when his corps was carried to the church-yard to be interred, a good biſhop quitted a magnificent tomb, which they had for ſome time peaceably occupied, to make way for his more ſanctified bones.

MR. Drummond, fatigued and diſappointed in his ſearches at Amathus, pro-

ceeded to Limeſol, which he ſuppoſed to be the antient Curium. It was given by Henry king of Cyprus to the Knights hoſpitallers, when they left Paleſtine. It has a full open bay, which former travellers have erroneouſly ſet down as no better than a mill-pond. The village Agrodiri ſtands upon a neck of land, which joins the Promontorium Curium to the main, and was given to the prieſts of St. Bazil, upon condition that they ſhould keep a certain number of cats, to deſtroy the ſerpents which infected the neighbouring grounds in great numbers. Hence the Italians call the Promontory Capo de Gato. The country from hence to Colos is open and pleaſant: this is a fine village, wherein there was formerly a commandery of Knights hoſpitallers; and Lewis de Magnac, grand commander in Cyprus, built here a ſtrong ſquare tower, which is ſtill to be ſeen.

HERE croſſing a fine river, you in a little time arrive at Piſcopi, a large beautiful village, round which there are ſome grand ruins, and the adjacent grounds are watered by an aqueduct from the river. Here was once a Nemus ſacred to Apollo, and

there are ſome ruins reſembling a temple, which one may conjecture to have been dedicated to him, becauſe the natives ſay it was the palace of one who taught muſic; though there is more room to believe it was the reſidence of the lord of the manor, as the buildings round it ſeem to have been intended for the ſugar-works, which were carried on here. There is neither figure nor inſcription to aſcertain the *real* nature of the ſtructure. The effects of an earthquake which happened many years ſince in this iſland, are to be ſeen in ſome horrid proſpects among the neighbouring mountains.

HENCE Mr. Drummond ſteered his courſe through Livathi, and over a fatiguing rocky way in the neighbourhood of Piſouri, which brought him at length to the far-famed Paphos. This town is ſaid by ſome authors to have been founded by Cinyrus king of Aſſyria, huſband to the daughter of Pigmalion, who ruled in Cyprus; and by others, to have been built by Paphos, who was a ſon born to Pigmalion, of the animated ſtatue. Here once ſtood a temple ſacred to Venus, upon the

very ſpot the charming goddeſs firſt touched, when ſhe ſprung from the ſalt waves. It was once a famous ſanctuary, and noted for divination; the prieſt was always of the blood royal. The altars were never ſtained by blood; the offering being of pure fire, and though preſented in the open air, and at all ſeaſons, no rain ever extinguiſhed, or was even known to approach the conſecrated fane: this miracle may be eaſily accounted for, by remembring that the clouds may be ſeen pregnant with moiſture, ſome little time before they burſt, which they do in a deluge, and then all is over; conſequently they may be previouſly avoided. Notwithſtanding our author's moſt induſtrious inquiries, and the kind aſſiſtances given him therein, by Turks as well as Chriſtians, in conſequence of conſul Wakeman's kind recommendation; he found here alſo little or no remains of antiquity to ſatisfy his curioſity. The churches, not only at Baſſo, or Paphos Nova, but alſo all over the iſland, have been very numerous. This town is quite modern, and agreeable.

THERE have been ſome noble buildings

about the port, or the Paphos Antiqua; ſome broken columns ſcattered up and down, not improbably, belonging to the temple of Venus; concerning which we have a traditional account ſtolen from a MS. by a gentleman, which ſets forth, that it was a palace built by Aphrodite, a queen extremely beautiful, and exceſſively lewd, who allured to her court numbers of young men, beſtowing favours upon all; nor were her female ſubjects backward in following her example; ſo that they gloried in their luſt, and lewdneſs became a faſhion. This was the reign of pleaſure, and when it ended with the death of Aphrodite, her palace was turned into a temple, and ſhe was worſhipped as a divinity. It was thrown down by an earthquake, 1495 years before the birth of Chriſt; but being rebuilt, was razed to the ground by St. Barnabas, in the 40th year of the Chriſtian æra.

THE account agrees tolerably well with reſpect to the ſtory of Venus; but there is no probability in the ſuppoſed influence of St. Barnabas, becauſe that in his time the Chriſtians had little or no authority in

the iſland; beſides, we find that it was an aſylum in the reign of Tiberius; and that Titus Veſpaſian here conſulted the oracle in his return from Corinth. Perhaps it was finally deſtroyed by the great earthquake in the fourth century, which by ſwallowing up many rivers, and changing the courſe of others, occaſioned in ſeveral places extreme drought, but no where more particularly than in Cyprus, which intirely loſt its waters; until they were reſtored by St. Helen, through the virtues of the Holy Croſs, which ſhe chanced to find. One half of it ſhe brought with her into Europe, performing therewith miracles wherever ſhe went, and ſpreading its fame through both Weſt and Eaſt. To one of the Holy Nails, called Paſſion-nails, ſhe is ſaid to owe her preſervation in a violent ſtorm, that overtook her in Satalia Bay. Thoſe who writ the life of this beatified lady, have not informed us whether or no this nail, when it had allayed the tempeſt, returned from the ſea, into which it had been flung, to its former ſtation: however, we are to ſuppoſe it did, as all theſe nails are to be found in different Ro-

man Catholic churches. It was here that Elymas the ſorcerer, and the proconſul Sergius, were converted by St. Paul.

THERE lie ſome mines to the weſtward of Baffo, wherein are found pellucid ſtones, not unlike thoſe that may be picked up on the northern and weſtern hills of Scotland; but they are not near ſo good, the places wherein they are found are called diamond mines; and ſome time ſince, a certain Muhaſſel, deceived by the name, expended a great deal of money in working them; and had only his labour for his pains. He expected alſo to have found ſolid iron at Poli di Chriſofou, but was diſappointed: mad with vexation, he inſiſted upon farming out theſe imaginary treaſures to the Chriſtians, at the rate of eight hundred dollars a-year, which theſe oppreſſed people were forced to pay; and it has been rigidly exacted from them by all his ſucceſſors.

FROM Baffo, our author took his rout northward through the mountains, which are dangerous and rugged, preſenting in many places frightful precipices; the woods are thin, and the hills bare, but the inter-

mediate ground is tolerably good: about Stroumbi they are particularly ſo. The inhabitants are really induſtrious, and no ſoil better repays the labour of the huſbandman than that of Cyprus. In this progreſs, he had a view of Acamas, where flows the celebrated ſpring called the fountain of Love, which is ſaid to endue with encreaſe of vigour. But Mr. Drummond merrily tells us, he did not chuſe to taſte of its waters, leſt he ſhould have inſpired weak fleſh with a too willing ſpirit.

STROUMBI is a pleaſant populous village; on his entering which, the inhabitants flocked round him, admiring the ſtrangeneſs of his dreſs, to the like of which they were intire ſtrangers; he ſtood to gratify their curioſity, amuſing himſelf in the mean while with their pretty children, who tho' at firſt ſhy, ſoon fondled on him, when he gave them a trifle of money.

THERE are many creeks in this iſland, which might be a refuge for ſmall craft, and would be of infinite ſervice to the inhabitants, were they governed by juſtice, and ſecure of their property. But alas! to this happineſs they are ſtrangers; and

to add to their miſeries, at this time the land was quite parched up for want of rain, and covered with locuſts, that deſtroyed whatever little verdure appeared above ground. In one night they devoured a field of corn, the produce of which would have ſubſiſted fifty men for a week, beſides ſupplying cattle with fodder.

In his progreſs from this village, he fell in with a deep gut upon the rocky ſides of the river Simbula, between two impending hills, from each of which the trees and rocks projecting, preſent an horizontal covering; he was ſo charmed with this delightful ſpot, that he gave his people a holiday until two o'clock next morning, and indulged himſelf with ſurveying its innumerable romantic beauties. As we here mention Mr. Drummond's people, it is not amiſs to obſerve, that in this tour he found it neceſſary to furniſh himſelf with a Janiſary, two ſervants, and a guide, beſides ſtores ſufficient to ſubſiſt him on the road. In quitting this pleaſant retreat, his mule fell with him down a precipice; and had he not been ſaved by a projecting rock, which lay a little way below, he muſt have

been ſhivered to atoms. However, he luckily eſcaped for other good purpoſes, beſides ſupplying us with this account, receiving only a ſlight contuſion on his hip, and a hurt on the elbow.

He dined the ſame day in a delightful grove of tall ſpreading trees, near the river Pierga, hard by which is a perpendicular pillar, founded by a certain queen, whoſe palace was in the neighbouring mountains. All their caſtles, and palaces indeed ſeemed to have been raiſed by ladies, but there has not been proper juſtice done to their memories, to perpetuate which, both records and inſcriptions are wanting.

That night he lay at Leſca, a town prettily ſituated upon a winding river, with variety of gardens: the following day he paſſed the river Cunara ſeveral times, not without meeting with many frightful precipices, that affected with horror, tho' they pleaſed by diverſifying the proſpect. The firſt vineyards which Mr. Drummond ſaw in theſe parts, were after he had paſſed the river Gambo; he then fell in with a lane, the air of which was perfumed with

roſes, honeyſuckles, and variety of aromatic ſhrubs. In a ſhort time after, he arrived at the famous Madonna di Chekka; where he was received with great courteſy by the Papa, who, in point of dignity, is here not much inferior to a biſhop. The convent is well ornamented; the particulars are not worth mentioning, but the architect has forgot to make an entry to the church from the weſt, which our author was the firſt to point out; and an omiſſion ſo very uncommon, ſurprized them extremely; for at their firſt entrance they ought to ſee the great altar, that they may croſs themſelves and bow to it.

In one apartment of the convent, is a wretched piece of painting, repreſenting a Caloyer on the croſs; on his left hand is a lively figure of a man on horſeback at full ſpeed, holding a cup of wine in ſteady poiſe, and ſurrounded with palaces, groves, caſcades, &c. and on the other ſide is an oddly imagined hell, with monſters among flames devouring the wicked, while our Saviour in the clouds pointing to the martyr, offers him a crown of glory. Under

this picture are ſome Greek verſes, thus tranſlated by the Rev. Mr. Crofts, whom our author calls his learned and valuable friend.

BEHOLD here fairly pictured the life of a true monk;
How abſolutely he is crucified to the fleſh and to the world.
The croſs expreſſively typifies mortification.
The lamps truly repreſent the ſplendour of the virtues.
The ſhutting of the eyes, that he is not to regard at all
The vain and unſtable objects of this falſe world.
The ſilence of the mouth, that he ſhould not ſpeak, unſeaſonably,
The contumelious and filthy language of the preſent age.
The nails in the feet, that he muſt not at all walk
In the broad path; nor indulge in intemperate delicacies:
But, with charity, ſilence, and purity of life,
Shine viſibly to the world beyond the ſun's luſtre;

And wage perpetual war with the deceitful
world,
The luſts of the fleſh, and the malicious
devil:
For the Lord of the univerſe, with his an-
gels,
Is near him for his aſſiſtance,
And holds in his hands a crown and a dia-
dem,
That if he prove victorious over the luſts
of the world,
He may, according to his merits, crown
his brow,
And admit him into the kingdom of heaven.

THOUGH this convent is but of a mean appearance, it has endowments which would turn out to conſiderable profit, under any government leſs ſavage than that of Cyprus. The valley of Sollia is the fineſt in the whole iſland; there are pleaſant villages ſcattered round it, and the adjacent hills abound with wood and water; had Maſſaria thoſe advantages, as it is rich and extenſive, it would be a very plentiful country.

SOLON, the Athenian lawgiver, lived for

ſome time in Cyprus, with Philocyprus, a king, whoſe capital called Apeia, was built in the mountains, whence it derived great ſtrength, being almoſt inacceſſible, but laboured under this diſadvantage, that its environs were wild and barren. The ſage adviſed the monarch to remove his metropolis to lands more fertile; and his counſel being reliſhed, to him was committed the care of chuſing the ſituation of, and founding the new town. A town called thence Solos, and afterwards Soglia by the Italians, ſoon roſe, under ſuch able direction, ſtrong, noble, large, and well fortified. The equitable laws which he there inſtituted, joining to the richneſs of the ſoil, and pleaſantneſs of the place, drew to it people from all quarters, which brought with them this inconveniency, that their language became corrupt, even to a proverb. Hence comes the word Solæciſm, though ſome have ſuppoſed it, but not juſtly, derived from the Soli, who ſettled in Cilicia.

CHAP. III.

Of the wonderful actions of St. Mamas; of the natural ſtrength of Argos Largos; a ſhort character of the Knights hoſpitallers; of petrified human bodies found near Agris Phanentis; the fiſhing-boats of the country deſcribed; our author taken for a ſpy and a conjurer; concluſion of that adventure; our author finiſhes his tour through Cyprus.

MORFOU is a very chearful place, about a league and a half from the ſea: there is not a handſomer building in the iſland than the church, which was built in the Italian taſte, but not quite finiſhed when the Turks conquered Cyprus. It was dedicated to St. Mamas, who, when alive, could at no rate be perſuaded or forced to pay his Carache, or poll-money; ſome ſupernatural power always interpoſing between him and the collectors, who were thereby always intimidated. This extraordinary circumſtance coming to the

ears of the prince, he ordered that he might be forced from his ſolitary retreat, and brought into his preſence. St. George and St. Demetrius hearing of his captivity, followed and overtook him on the road, reſolving to ſhare in his good or evil fortune. In their way they chanced to ſee a lion ruſh from a neighbouring thicket, and ſeize upon a lamb, to the terror and amazement of the guards. But St. Mamas beholding the accident with great indifference, ordered the ſhaggy tyrant of the foreſt to forego his prey, in which he was obeyed, and moreover, the lion fawned upon him, and wagged his tail, in token of ſubmiſſion. By this time the good man beginning to grow tired with walking, took the lamb in his arms, and mounting the wild beaſt, rode on it to court, to the amazement of all the beholders. The king being apprized of the affair, received him very reſpectfully, ordered that he ſhould ever after live tax-free, and accepted the lamb as a preſent. This is one way of telling this remarkable ſtory, which is varied by every Papa that relates it; they have forgot to tell us what became of the good-natured lion.

Six or eight miles from Morfou, the people ſeemed to have ſome induſtry about them; for they collect the ſprings as they fall from above, into reſervoirs, from whence they are eaſily diſtributed over the lands. In riding over the Lapitho, our author paſſed by a hill, delightfully ſituated, whereon had formerly ſtood ſome noble trees, the roots of which were now petrified, and projecting, formed a curious canopy. Lapitho was formerly called Amabilis; and that very juſtly, for though it has no river, the grounds of the ſlope from the mountains are fertile and pleaſant, bearing great variety of trees, and fine crops of grain: here are the ruins of ſome grand buildings, but ſcarcely one tolerable houſe. The firſt cypreſs tree which Mr. Drummond ſaw in this iſland, was at the village Elia, where there is a good gate-way, over which there is a handſome baſſo relievo. His next viſit was to Agios Largos, properly called St. Hilarion; it lies on the ſummit of a hill, ſo very ſteep, that no beaſt can mount it to the weſtward; wherefore, leaving his luggage at Carmi, he turned off with eight mules to the eaſtward,

and found at length an eaſier acceſs. From its ſite and fortifications, the place muſt have been prodigiouſly ſtrong; but to whom the latter is owing, there remains not the leaſt inſcription whereby we may be informed. Perhaps this caſtle was built by the aforementioned Charlotta, to ſecure her from the inſults of her uſurping brother James the baſtard; this poor princeſs, together with her huſband, wearied with diſappointment, and having long vainly expected aſſiſtance from her friends in Europe, was obliged to take refuge in Rhodes, where the grand maſter received them with all the honours due to their rank and dignity.

After two hours travelling hence, Mr. Drummond reached the port of Cerinia, heartily tired with his mountain journey. As St. Hilarion commanded the hilly country, and was a long time the refuge of Charlotta; ſo does Cerinia overlook all the ſubjacent plains, and of this ſhe was alſo a long time poſſeſſed. The town has been well walled by towers, baſtions, and a foſſée. A judgment may be formed of theſe fortifications, by the immenſe quarries that

have been dug round the town; the ſtones taken from which could be no where elſe expended, every other part of the country being ſufficiently provided with ſtones. Theſe quarries were ſo wrought, that they were eaſily formed into granaries, communicating with the fortreſs.

De la Pays was formerly a very elegant ſtructure; it now lies in ruins, and is ſaid to have been a monaſtery; though it is much more probable that it was a commandery of the Knights hoſpitallers.

This order was inſtituted in 1699; and the brethren of it made vows of poverty, being to ſubſiſt upon charity, and to deny themſelves every thing but what was immediately neceſſary to ſupply them with arms, ammunition, and ſubſiſtance: yet when they were expelled from the Holy Land, they were enabled either by the folly or munificence of Chriſtians, to build ſumptuous palaces; to ſupport princes one againſt another; and thoſe Knights, altho' they vowed poverty, chaſtity, and temperance, yet in *forma pauperis*, they held above nineteen thouſand lordſhips, among the deluded Chriſtians; and being poſſeſſed

of ſuch wealth, enjoyed every delicacy that could be procured, wallowed in unnatural luſts, and even dictated to ſovereigns; in a word, they lived *inter ſcorta et epulas*, regardleſs of every conſideration that merited the name of virtue: however, they were outdone in all manner of wickedneſs by the templars, from whoſe fate they learned ſome caution.

AMONG the rocks about Agios Phanentis, are found ſome human bones and teeth petrified. The country people ſay, that a vaſt number of foreigners, called Allani, who came from a ſavage country to invade this iſland, were here ſhipwrecked; and their bones turned into ſtone, as a monument of divine juſtice. Some few, indeed, ſay they, eſcaped; and being converted to the Chriſtian faith, lived happily upon the iſland: of this number was St. Mamas, in the opinion of a few, while ſome ſay, he was born in the iſland, and others, that he was a native of the continent. We ſhall find ſome foundation for the ſtory of thoſe ſhipwrecked foreigners, if we remember that the Goths invaded Greece, viſited ſome of the iſlands, and though it is not record-

ed in hiſtory, perhaps made an attempt upon Cyprus. This conjecture appears ſtill more probable, from the inhabitants being acquainted with the word Allani. Theſe petrified bones, however, are certainly not the relicts of the invaders; it is much more likely, that they belonged to ſome people loſt upon this point in earlier ages, whoſe bodies being waſhed aſhore, indurated by the natural means of petrification.

THE convent of St. Chryſoſtom is a large indifferent building; ſome parts of it are of good marble, well wrought, with tolerable moſaic of variegated ſtones. Here is alſo a great deal of gilding and painting; but there is nothing of a piece. This convent alſo, according to the ſuperior, was built by a princeſs of old. It lies at ſome diſtance from Citrea, three miles from which is Palacetrea, where there was formerly a temple ſacred to the Queen of Love. The laſt remaining ſtones of this fane were removed by the Cadi, to build a houſe for his women; and Mr. Drummond, jocoſely enough, wiſhes, "That for his little re-
"gard to antiquity, it might tumble upon
"his head, and cruſh him in the embraces

"of his favourite concubine: however," ſays he, "I could wiſh the poor girl to "eſcape."

CITREA is one continued chain of gardens and ſummer-houſes, watered with living ſtreams, conveniently diſperſed by means of channels; and here at this time nature appeared in the gayeſt bloom, and was crowned with delightful verdure. There is nothing beautiful in or about Sanata-Nappa, though it is much admired, except it be a fountain in the convent, round which people ſit to ſolace themſelves under a cupola. Near it is a pretty little harbour, perhaps the Leucola Portus; and from hence the poor people employ themſelves in fiſhing with boats of a very particular texture, conſiſting of a few ſticks bound together, with ſome very ſmall ones laid in the hollow, where the fiſherman ſits managing his tackle, and ſteering his machine with a paddle.

FROM hence our author returned thro' fertile but neglected lands to Larnica; which was perhaps the antient Citium, and the ſeat of the kingdom of Malum, which was deſtroyed by Ptolemy Sotor.

Mr. Drummond, accompanied by Mr. Boddington, now took a northward rout through the mountains, and afterwards paſſed from Malandrina to the bay of Limeone, where veſſels from the eaſt come to an anchor; and it is a place of ſafety, if the ground be clean and good. About two or three miles farther is a bluff-head, whereon are to be ſeen the ruins of Sancta Maria, which it is not improbable was once Macaria. The ſoil is pretty good, but over-run with weeds: the village of Agatha is extremely pleaſant, lying on the ſkirts of the mountains, but affording nothing to the view worth ſpeaking of. From hence they mounted a ſteep hill, to view the buildings and fortifications of the caſtle of Cantara, which they were told were in excellent order, yet they appeared upon inſpection to be very far from it.

The greateſt part of the country is extremely pleaſant, particularly from Eſtabomi to Platoniſſa, where the riſing-grounds covered with woods and opening glades, form an agreeable contraſt. From the tops of the low hills, about Liornariſſa, the plains and gardens delight the eye, and

there is much rural ſweetneſs in the neighbourhood of Agios Androniano. Paſſing hence by ſeveral ruined edifices, the names of ſome of which have been loſt in the rapid courſe of time, they arrived at the modern Cyprus, a meanly built village, once famed for its beauties, yet at this time not affording the ſight of one woman, that might be ſaid to be handſome. Here the Greeks have a church built without any taſte, which is new, but its wooden carved work, being far from indifferent, muſt certainly have been the produce of an earlier age.

Two miles eaſtward are the ruins of a village, which was perhaps the antient Carpaſia of Pigmalion. The iſland at this place is very narrow, and there they aſcended to the top of mount Olympus, where Venus had once a temple, now marked by the ruins of a wretched Greek chapel. In this ſpot, which is higher than any other part of the neighbourhood, the air is intolerably cold, and ſo very moiſt, that it will affect any thing in the pocket.

From hence paſſing through a variety

of good and bad, beautiful and bleak grounds, and taking a view of the convent Canatcarga, which is built upon the model of the antient Greek churches, they arrived at the village of Roſala, furrounded with corn fields, flouriſhing gardens, pleaſant ſwells, beautiful tufts of trees, and a natural fence of little hills.

HALF an hour farther, is Komatoulagou, which is prettily ſituated, and the fields are well laid out near the ſea; it was formerly an extenſive place, adorned with fourteen churches, 6-5ths of which now lie in ruins.

THROUGH a number of delightful ſpots they came to Famaguſta; and from Caſtro, where there are ſtill ciſterns, with the remains of a town and fort, upon a little hill, he traced a cauſe-way made in a Roman manner, the whole way to Salamis, where he loſt it for a while, and found it again, proceeding almoſt as far as the garriſon, which they reached at noon, having travelled above nine hours that morning, with intention to ſtrole about the city of Famaguſta after dinner.

THE ſilly people of the country being

alarmed by his taking notes, and making ſketches, (for he made draughts of every thing curious) began to imagine he was ſent to reconnoitre proper places for deſcents, and obſerve where their greateſt ſtrength or weakneſs lay. Theſe notions were circulated with incredible rapidity, and like ſnow-balls, gathered as they rolled along; ſo that they produced ſuch a clamour at Cerinia, that the Cadi ſent a meſſage, deſiring to know their buſineſs? and whither they were going? Their anſwer to this impertinent addreſs, was, that they were in ſearch of their pleaſures, and he had no buſineſs to aſk.

This wiſe magiſtrate was hereupon weak enough to inform the Muhaſſel, that he believed they were employed by the Venetians, as ſpies; and that they had drawings of the harbour, town and caſtle. In conſequence of this impeachment, the Muhaſſel ſent for Signior Crutta, chief Drugoman to the Britiſh nation, who happened to be at Nicoſia; and queſtioned him touching this important matter, which Mr. Crutta explained ſo much to his ſatisfaction, that he could not help laughing

at the officious fools, who had ſent ſuch intimation.

Besides this accuſation, they were expoſed to other dangers; for people were actually ſent to way-lay them: but one of them having more conſideration than his fellows, diverted them from their purpoſe, by repreſenting that they were Britiſh ſubjects, and friends to the government. Theſe circumſtances, ſimple though they ſeem to be, together with an expreſſion dropped by a fellow, who paſſed them near the foſſée, at Famaguſta, made them determine to avoid the riſque of being inſulted in a town which both of them had ſeen before. They therefore turned aſide into the garden, where Mr. Drummond had formerly lodged. Here they refreſhed themſelves with good meat and drink, and cooled themſelves in the ſhade, from whence they did not ſtir that afternoon; but next morning ſet out for Larnica, where they arrived in ſafety, without having ſeen any other thing worth mentioning, except large tracts of fine lands, which lie quite uncultivated.

CHAP. IV.

Of the valley of Salt, how formed; the village of St. Simeon deſcribed; they are viſited by ſome Arabian chiefs; Mr. Maundrel's journey to the banks of the Euphrates, cenſured; our travellers inſulted by ſome Gourdins, are redreſſed by the emir, or chief; Jarretting, a Turkiſh diverſion, deſcribed; of the antiquities of Lorus; of the courſe of the Euphrates; brutality of the governor of Beer: of the antiquities of Bombouch: more miſtakes of Maundrel, or his editor: this tour finiſhed.

THUS having traced Mr. Drummond in his whole courſe through Cyprus, let us now proceed with him to Syria, where we find him arrived, in May, 1747, and complaining much of the villanies of the people of Alexandretta; as well as of the inclemency of the climate, which is ſo intolerably hot in ſummer, that moſt of the inhabitants that can afford it, choſe to make rural excurſions.

We ſhall not dwell upon his account of Aleppo, as that is a ſubject upon which we ſhall hereafter be much more explicit; but attend him in his progreſs to Gibul, whither he went, after he had been recovered of a violent fever, by means of Dr. Ruſſel, by whom the world has been lately obliged with a learned and ingenious deſcription of Aleppo, and its environs. This party was made by ſome boon companions who went thither to view the valley of Salt; and as travellers in theſe countries muſt, on a journey, provide themſelves with all manner of neceſſaries, they diſpatched before them their tent, bedding, kitchen furniture, bread, drink, and victuals, together with their cook, and other ſervants. Theſe they found encamped near the entry of the Arabian deſert. The country has not much to boaſt of, except that the plains are ſpacious, interſperſed with pyradimical hills, among which, in the winter ſeaſon, the gentlemen of the factory divert themſelves with hunting and hawking.

Here they ſaw great numbers of Antelopes ſporting upon the plains, which ſe-

cured themſelves by flight among the northern hills. The enſuing morning they deſcended into the valley of Salt, which is conſiderably extenſive; and as it can have no communication with the ſea, the earth muſt be ſtrongly impregnated with ſalt. This mineral commixes with the waters that roll down from the ſurrounding hills, and the aqueous particles being afterwards exhaled by the ſolar heat, the concretion follows of courſe. The ſalt is worked thus; it is beaten by children with little batts, ſtudded with heads of large nails; it is then ſhoveled up by men, and tranſported for ſale to Aleppo. Some of it gets foul by mixing with the earth, and being ſold to the country people, they boil it up. The water here is ſcarce, but tolerably good; nor was their reception leſs ſo, which they owed intirely to Mr. Fitzhugh, whoſe goodneſs had ſecured him the affection of even barbarians.

Mr. Drummond afterwards engaged with the reverend Mr. Himmings, Mr. Fitzhugh, Mr. Levett, and Mr. Chitty, in a journey along the banks of the Euphrates; and he tells us, that he never was

happier, never ſpent his time more agreeably, than in this excurſion.

THEIR firſt viſit was to St. Simeon, the road to which was not in the leaſt inviting, being over rugged and looſe troubleſome ſtones.

THE village of Bæleremon makes a tolerable appearance at a diſtance; but on a nearer view, the houſes appeared to be mean hovels, and the deception was occaſioned by their pigeon houſes, which are long ſquare buildings. From the ruins ſcattered every where round the country, it appears, that the meaneſt buildings have been of ſolid architecture, ſome in the gothic, others compounded of that and the Roman ſtile. St. Simeon is well worth viſiting; the ſtructure of the church and convent is magnificent, according to the taſte of the times, and its ſituation on the brow of a high hill, gives it an additional air of grandeur. This building is ſacred to the famous St. Simeon, who lived in the reign of Theodoſius the younger. Evagrius ſays, that the ſaint himſelf called this place Mandra, from his auſtere manner of living; the word Mandræ ſignifying

ſtables, hovels, &c. and metaphorically a monaſtery, whence abbots are now called Archimandriti.

St. Simeon led a moſt miſerable life for ten years, in a wretched cell; he then mounted a pillar, where he reſided ten years chained by the neck; he afterwards cauſed a neſt to be built forty cubits high, wherein he dwelt for thirty years; and as it was not more than two cubits in circumference, it is a little ſurprizing that he did not ſome time or another ſwing. Whether his chain was of iron, or of hemp, we are not told. However, in theſe extravagant ſituations he ſpent the day in preaching to the people that flocked round him, and in genuflexions, of which a certain perſon counted two thouſand in one day, and then was weary of reckoning, though the ſaint continued them. The night he ſpent in prayers: and alſo performed many ſurpriſing cures. The reputed ſanctity of the place contributed to invite many enthuſiaſts to ſettle round the hill; and the remains of numerous buildings in a particular taſte, are ſtill viſible.

From St. Simeon they travelled to the river Aphreen, and near the middle of Cotma, where they dined, they were honoured with a viſit from two Emirs, who were little better than ruffians. Theſe they treated with vaſt ceremony, ſpreading carpets for them, entertaining them with coffee, and at their departure, making them ſome handſome preſents, in return for which the Emirs invited them to their place of reſidence: but they declined the invitation; as they did alſo that of the great Bey Chadgree Oglou, who alſo viſited them, with great pomp, and his ſtandard diſplayed.

From the village of Calmakthereis there is a delightful proſpect; nor is the view of Sinkala leſs charming; it lies upon a woody hill, in the ſides whereof the farmers have their granaries. From hence they deſcended to the banks of Aphreen, where they encamped. Here it may not be amiſs to obſerve, that Mr. Drummond imagines Maundrel never wrote that account of a journey to the banks of the river Euphates, which we find annexed to his journey from Aleppo to Jeruſalem.

He juſtly ſuppoſes it to be a bookſeller's job; for it is impoſſible, ſays he, that an author, in other things ſo extremely accurate, ſhould miſtake the points of a common compaſs, or exhibit the ruins of a palace for thoſe of a cathedral.

Crossing the Aphreen, they proceeded towards Corus, and in their way were inſolently ſtopped by a poſſee of Gourdins, who deſired to know if they had proper paſſes; and though ſatisfied in that demand, theſe vagrants ſwore that they ſhould not paſs without laying down money, and giving them brandy and tobacco. Our travellers, enraged at their inſolence, diſpatched an account of it to their chief, and though inferior in number, prepared to force their way; his name was Chaleel Aga, and he was at that time keeping holiday with his women, at a monument a little way off, on account of his ſon's circumciſion. He no ſooner received the intelligence, than he quitted his females, mounted his horſe, and haſtened to aſſiſt the complainants, whom he welcomed twice with more civility than is uſual among the Turks; ſaid, he could not at

all times anſwer for the behaviour of his people, and aſſured them, that they might now look upon themſelves to be in abſolute ſafety.

He accordingly accompanied them to Corus, and his followers jarretted all the way, until the aſcent became too ſteep for that diverſion.

A JARRET reſembles a ſtrong cudgel, but is of heavier and harder wood; it is uſed by way of lance, or javelin; one Turk gallops away at full ſpeed, another follows, and darts his jarret with great dexterity, while the firſt avoids it with ſurpriſing agility; the ſecond no ſooner darts, than he wheels about in his turn, and is followed by the firſt, who is now ſecond, and becomes the jarretteer. The riders, as well as their horſes, are ſurpriſingly trained to this diverſion.

Corus is a city of Cyreſtice, antiently called Cyprus, and of it the famous Theodoret was biſhop. The caſtle of this once noble city, ſtood upon a mountain of greater height, and more inacceſſible than the ſituation of the city. From the remaining foundation of the walls, it appears to have

been very great, and Mr. Drummond curiouſly, but in vain, ſearched for the three inſcriptions mentioned by Maundrel, as being over the gate. The houſes of Cyprus were built of ſquare ſtones, well poliſhed, which ſeemed to be a ſort of marble. Here are ſome noble monuments of antiquity, one of which muſt have been a ſuperb theatre.

LEAVING Corus, they pitched their tents upon the banks of the Sabone, near a bridge of ſix mean arches, which will ſoon probably go to ruin. Chaleel Beg accompanied them to their tents, did them the honour to ſtay dinner, and in ſpite of all remonſtrances, he and his brother-in-law, Muſtapha Aga, with ſome of the moſt faithful of the people, kept watch all night, to protect them from the villany of the natives; and ſent a guard to ſee them ſafe through this part of the country, where the people are ſavagely rude. This good man always roſe up to ſalute ſuch of our travellers as approached him, with a deportment that ought to be taken notice of, as it is unuſual with the Turks to riſe to ſa-

lute a Chriſtian; even the meaneſt of theſe infidels think it beneath them.

BESHAANAH ſtands upon an hill, a ſituation generally choſen by theſe people for the convenience of diſcovering their enemies at a diſtance; and of defending themſelves the more eaſily when attacked. Below this place the water is brought in conduits to different grounds, the work being executed with more judgment and ſkill than could be expected in this part of the world.

GANGEEN is an handſome village, that ſeems to hang upon a riſing-ground, and in the neighbourhood of Sipri, the rocks reſemble iron ore. The mountains all around are ſteep, and the valleys narrow, but covered with woods, from which they derive a moſt agreeable appearance. Through this whole country, there is no ſuch thing as timber, all that grows being no other than coppice or bruſh-wood.

BY ſome unaccountable accident, in the evening they turned out of their road, mounted a very ſteep hill, and encamped upon a piece of very bad ground at Morejano. Far from repining at what had hap-

pened, our author was perfectly pleaſed with the miſtake, for they found themſelves upon the top of one of the higheſt Gourdin hills: a delicious ſpring iſſued from the rock, the meanders of the river Aphreen regaled the view in ſeveral places, and the whole proſpect was greatly wild and agreeable: but you cannot conceive how cold they found the morning in this place.

ULUHAN is the handſomeſt village in this country; it ſtands upon an eminence, adorned with vineyards and gardens, above a beautiful plain, interſperſed with olive-groves. The ground here is ſo extremely high, as to over-top almoſt all the mountains in the neighbourhood.

GOUROUM is likewiſe a delightful village, and is provided with a moſque, which was the firſt they had ſeen ſince they ſet out on this journey. A little beyond this place, their view was ſtruck with the appearance of what ſeemed to be an antique caſtle upon the ſummit of an hill; and they began to congratulate themſelves upon the diſcovery; but they ſoon had the mortification to find that it was no other than a pigeon-houſe, called Pourchee.

THUS diſappointed, they jogged forwards, paſſed Aintab, and encamped near a mill upon the banks of the river which takes its name from that place, though this in all probability is the Sadjour.

AINTAB exhibits a very fine appearance; the approach to it on either ſide being extremely pleaſing, for it ſtands upon ſeveral hills, ſo that the houſes look like ſo many terraces; and the Minorets of ſome moſques happened to be placed at a diſtance in ſuch a manner, that one would imagine they had been pillars erected in honour of a Pompey, or an Adrian. The caſtle ſtands by itſelf, on an high ſwelling eminence, ſurrounded by a deep foſſée; and in the rock, a covered way is cut out like a cincture or belt, in which are ſmall embrazures for arrows, or muſkets: through theſe, the garriſon might annoy the beſiegers, provided the latter were deſtitute of cannon; but like almoſt all the other forts in the poſſeſſion of the Turks, it could made no defence againſt a regular attack; for in ſeveral places which have been broke down, we ſeek the rock of the covered

way ſo thin, that a few great guns would ſoon beat it to powder.

THE whole neighbourhood of this city is prettily diverſified on the ſouth with hills; on the north-weſt and eaſt, with a gently flowing river, gardens, vineyards, groves, and corn-fields. The air is extremely pure; and plenty would be the portion of the inhabitants, were they permitted to reap the fruits of their labour; whereas at preſent all within the town is ſqualor, naſtineſs, and miſery.

FROM Aintab, as far as a certain well in the deſert, where a village once ſtood, they ſaw a great many vineyards diſperſed on each ſide all the way to Uroun, by which the Yalanchous runs; this river, which is probably the Touzad, glides through Nizeeb, and diſcharges itſelf into the Euphrates.

HERE the country is pleaſant, the hills and dales being covered with plantations of olives, and a variety of other trees, though far within the boundaries of the deſert. In this town there is a pretty church, now converted into a moſque; and near the place where they encamped, is a Sheck's

houſe, from whence there is a ſubterranean paſſage to the church, for what purpoſe I know not.

When they had proceeded a little way farther, they enjoyed a ſight of the Euphrates, though it was a deceitful one, for from the loftineſs of the Meſopotamian hills on the other ſide, it ſeemed very near, while it really was at a conſiderable diſtance. And here our author obſerves, that in this country they always found the morning cold, and the day very ſcorching. They had now reached the Euphrates, which, properly ſpeaking, has in this place two ſets of banks; one for ſummer, and the other for winter; the one being full half a mile wider than the other. This river has a proud, bold courſe, and runs through immenſe tracts of countries.

On the oppoſite, or Meſopotamian ſide, ſtands the city of Beer, upon ſeveral little hills, by which it is ſhewn to advantage. They pitched their tents upon an iſland of the Euphrates, from whence they had a view of the caſtle, town, river, and circumjacent country; ſo that the ſituation would have been extremely agreeable,

had not they been well nigh ſcorched to death, by the exceſſive heat, natural and reflected. The city is governed by a Moſſalem, to whom they ſent their compliments, with better preſents than are uſually made, in hope of obtaining their requeſt, which was permiſſion to ſee the caſtle; but they were much mortified at his anſwer, the purport of which was this. "What are "they who come to make their obſervati-"ons on the Grand Seignior's garriſons? Do "they take me for a child, or an aſs's head, "that they would feed me with ſweet-"meats, and dupe me with a bit of cloth? "No! they ſhall not ſee the caſtle, if they "ſhould tarry fourteen days: ſo they may "be gone when they will." In conſequence of this churliſh reply, they held a council, to deliberate whether or not they ſhould croſs the river and viſit the city, ſince they could not be admitted into the caſtle; but upon reflecting that a man capable of ſending ſuch a brutal meſſage, might be apt to inſult them in ſome other manner, they would not run any riſk barely for the ſatisfaction of having it in their power to ſay, they had been in Meſopotamia, eſpeci-

ally as they knew that there was a ſorry likeneſs in all the Turkiſh towns. Therefore they reſolved to ſtrike their tents after dinner, and quit the neighbourhood of Beer, which Mr. Drummond punningly ſays, was governed by ſuch a Bear, that, excluſive of his unmannerly refuſal, he had the inſolence to aſk how they dare to encamp upon his melon-ground without his permiſſion, though the place we occupied, ſays our author, was abſoluely barren and uncultivated.

THE boats here uſed, are of an odd figure, and very clumſily built: one third from the bow ſeems to be cut off; the ſides are high and perpendicular; an huge timber binds the veſſel acroſs at the opening, where the camels enter, of which it will carry four at a time. It is managed by two men, one of whom ſtands at the helm, which is a crooked piece of timber; and the rudder is a great way ſeparated from the ſtern; at that end which dips into the water is made faſt a ſquare log about a foot and a half long; and the whole is ruled by the crooked tiller; on the larboard ſide, forwards, is faſtened another crooked ſtick, with a

ſquare piece of wood at the end, which one fellow manages by way of an oar, paddling along, while the other aſſiſts by wriggling with his oar in the ſtern; ſometimes the boat is puſhed forwards by poles.

THERE is ſomething ſo agreeable in the entertaining variety that occurs to one who travels along the Euphrates, that no thought of his being in the deſerts of Arabia can ever enter his imagination; though the ground through which he paſſes is altogether uncultivated. The river conſiſts of a vaſt body of water, even in the ſummer; and this is infinitely increaſed by the winter rains, which bring ſupplies from numberleſs ſtreams, that looſe themſelves in its boſom. The rapidity of the winter-current is ſo violent, that it has ſwept out ſome new channels, which have formed a number of pleaſant iſlands; and upon ſome of theſe are ſeen travelling villages, compoſed of Turcoman's huts, ſo contrived, as to be rolled up, and removed from place to place.

THE proſpect of the Meſopotamian land is not without its beauty, as it affords a variety of objects to the eye, and forms a con-

traſt with the plain on which they travelled; for it abounds with white pointed hills, and on that ſide of the river the banks are on ſeveral places covered with trees.

After having croſſed the Touzad, at an old Khane and garden, near the place where it falls into the Euphrates, they once more enjoyed the pleaſure of taking up their quarters upon the border of this noble river, which here forms large iſlands by two detached branches, running with a ſtrong current about three miles from the great body, to which they return like ſo many playful infants, who ramble a little way, and then return to their indulgent mother's boſom.

Had the Euphrates flowed through Greece, or Italy, it would have been celebrated by a thouſand poetical pens, for the dignity of its ſtreams, and the watry deities that ſport amidſt the waves; nor would Tiber have yielded to it in point of majeſty and fame. At Beer, and many other places on the river, the people ſwim upon what they call Lowders. This is no other than a goat's ſkin, without head, tail, and feet; all the apertures are over-lapped, and cloſely ſtitched, except that of one leg, into

which the man blows until it is quite diſtended with air, then he twiſts the ſkin of the leg, and ties it very hard. This preparation being made, he ſtrips himſelf naked, makes a bundle of his cloaths, which he faſtens to a ring thrown over his head like a porter's knot, lays his body flat upon the lowder, ſtrikes with his feet, and ſteers with his hand, ſo as to make conſiderable way through the water.

PERHAPS the origin of this practice in the eaſt was owing to an expedient uſed by Alexander in purſuing Beſſus, who had baſely murdered his maſter Darius. This traitor having deſtroyed all the boats upon the river, Alexander's eagerneſs to overtake ſuch a perfidious monſter whetted his invention; he ordered the tents to be uncovered, the hides which ſerved for that purpoſe to be ſtuffed with ſtraw, and upon theſe he floated his army to the other ſide.

FROM Beer they purſued their way through ſome wild and barren ſpots, which might juſtly merit the name of Arabia Deſerta, to the city of Jerabolius, which is watered to the eaſtward by the river Eu-

phrates, though, according to the account publiſhed in Mr. Maundrel's book, it lies to the weſt; but this is not the only place in repreſentation of which that author miſtakes. Here are no monuments of antiquity worth noticing, except the tomb of ſome dignified Chriſtian clergyman in ſacerdotal veſtments. They afterwards bent their courſe over mountainous deſerts, being ſometimes near the Euphrates, until they arrived at the Sádjour, the banks of which are ſo rocky as to render riding troubleſome and dangerous. Having croſſed this river they pitched their tents on the other ſide, where they encamped for that night, after travelling two hours and a half.

The following day they dined near the ſtately ruins of Bumbouch, where they refreſhed themſelves with ſome excellent punch, and were viſited by the captain of a neighbouring village, who brought them an antelope by way of preſent. Mr. Drummond tells us, that the miſerable veſtiges of this once famous city made his heart ach: it had been full three miles in circumference, ſurrounded with well-built walls of poliſhed ſtone ſix feet thick, with ſquare

towers and baſtions, in the old manner. This place has been ſupplied with water conveyed through ſubterraneous conduits from a great diſtance, at vaſt expence. They may be traced many miles by the air ſhafts that had been ſunk, and out of which it is not unpleaſant to ſee wild figs and other trees ſpringing up, in a country otherwiſe entirely barren.

From theſe pits, which lie to the right and left, there is reaſon to believe *that* collection of ſprings was made, not only to ſupply the wants of a city ſo populous, but likewiſe to water and enrich the fields that ſtretch out into a ſpacious plain to the eaſtward of the town, where in all probability the ſacred cattle were fed; for Strabo and Pliny tell us, that the Abomination of the Sidonians was worſhipped at Bumbouch. Thoſe pits and ſubterraneous conduits, which are every where to be found in theſe countries, were, in all likelihood, owing to this origin.

When the Perſians conquered Aſia they found themſelves in many places much incommoded by want of water; a great number of men and cattle were employed in

ſupplying this defect; yet, in ſpite of all their endeavours, they were very much ſtraitned, except in the neighbourhood of a river: they therefore made a propoſal, which paſſed into a decree, importing, that every perſon who ſhould raiſe and convey water to ſuch places as were deſtitute of that conveniency, ſhould enjoy the ſtipulated profits ariſing from the commodity, reſerved for them and their heirs to the fifth generation. This encouragement ſet to work a great number of people; and the firſt trials they made was in bringing water under ground from mount Taurus, and in ſtretching theſe canals all over the plains.

PART of the walls of a ſuberb ſquare building ſtands to this day, and the foundation of the whole is perfectly diſtinct. In the centre there is a large baſe of an altar: within the building is a pit-well; from which circumſtance it may be conluded to have been the temple of the Abomination, with the altar on which the ſacrifices were offered up to that deity. Adjoining to this edifice are the remains of a theatre, the benches of which are ſtill whole, and the

area produces good pot-herbs for the uſe of a farmer and his family.

PRODIGIOUS! that Mr. Maundrel ſhould miſtake this for a pit an hundred yards deep, and be puzzled with reſpect to its uſe: he errs too in deſcribing ſome figures that are engraven on a neighbouring ſtone; he calls them Syrens, creatures which had the faces and bodies of women, together with wings, but their lower parts of the feathered kind; whereas the figures in queſtion are of a maſculine mould, their middle parts covered with hair, their lower parts like thoſe of a fiſh. Here are the ruins of a moſque, which muſt have been built by the Saracens, the inſcriptions in the Minoret and on the tomb-ſtones being their characters.

OUR travellers, at this place, made a preſent to the Aga, requeſting, as they departed, that he would ſend a guide to conduct them in the dark, as they were to ſet out before morning the next day: but the tatterdemalion, to whom he committed this charge, made a demand for his trouble ſo very exorbitant, that, rather than comply with it, they choſe to ſet forward by them-

ſelves; nor were they at a loſs for the road, on which they ſaw an infinite number of Antelopes, and one of their ſervants killed a fat buck.

HERE, in an extenſive fertile plain, ſurrounded by hills, about which lie a variety of ruined villages, Bezay, though meanly built, has a fine effect upon the eye, preſenting gardens and cultivations, in lieu of barren and deſerted proſpects. The water here invited them to halt, but underſtanding it was better at Baab, they removed thither, where they indulged themſelves during the remainder of the day.

BAAB is pleaſantly ſituated; upon the top of an adjacent hill there is a moſt glorious proſpect; and here ſtands a moſque dedicated to one of the prophet's ſucceſſors. Deſcending the hill from this moſque, they were met by a parcel of Italian Jews, who appeared like ſo many mountebanks followed by diſbanded ſailors: one of them was dreſſed like a Delibaſhee, or Madhead, with a lance in his hand; another, who wore a Turkiſh habit, with a caouk, and a white ſaſh, was preceded by four men with ſhouldered muſkets.

MISTAKING this perſon for the Aga of Tediff, who they ſuppoſed might be acquainted with the Jews, they made way for him: but were extremely mortified when informed, that he was no other than a raſcally Jewiſh money-changer.

TEDIFF ſtands pleaſantly upon the ſtreams which run from Baab; and from its gardens, water, planting and hedged lanes, it recalled to Mr. Drummond's mind ſome pleaſant villages in Britain. Here is a famous ſynagogue, to which the Jewiſh women actually repair to be impregnated when they prove barren at Aleppo. The prophet Ezra ſpent much of his time in this place, though he was elſewhere interred. This night they finiſhed their tour, and arrived ſafely at Aleppo, having refreſhed themſelves in the way, at the houſe of Sheck Mahomed, with a bowl of punch.

BEFORE we cloſe this chapter, it will not be amiſs to obſerve, that Sheck not only ſignifies a lord, but is likewiſe an appellation given to an holy man. When a Turkiſh monk dies with any reputation of ſanctity, his hut is preſerved, or rebuilt, and

a moſque is often raiſed upon the ſpot, to which the devotees direct their ſteps; and there they bow their bodies, bend their knees, and offer up their petitions, which indeed are all the offerings they preſent; for they are too wiſe to make any other oblations.

CHAP. V.

A character of the Turks; ſome account of the inhabitants of the Gourdin mountains, and of ſeveral little excurſions made by our author from Aleppo.

MR. Drummond gives us an account of one or two other excurſions that he made in and about the neighbourhood of Aleppo. Of theſe we ſhall take notice in this chapter; but, firſt, we ſhall give you a character which he draws of the Turks; and, if we remember his exactneſs in all other reſpects, we ſhall rely upon this as impartial.

THESE people, ſays he, are naturally ſa-

vage and untaught, conſequently their manners muſt be brutal. Their politics conſiſt of fraud and diſſimulation; they are aſhamed of nothing that is baſe or perfidious; they ſeek not to acquire the affection, but to tyrannize over the perſons and effects of their fellow-creatures; and their government is maintained by the moſt arbitrary meaſures that paſſion, intereſt, avarice, and corruption can ſuggeſt. The text of their law is the Khoran; a ſoil ſo fruitful of chicanery and deceit, that it may be expounded a thouſand different ways, according to the caprice, villany of, or injunctions laid upon, the expoſitor: for the judges are not always volunteers in knavery, but often obliged to pronounce ſentence by the direction of power.

Danah, one of thoſe places whereon our author ſearched curiouſly for antiquities, though now a mean village, had been, in his opinion, once a place of conſiderable note. This conjecture is juſtified by the noble ruins, as ſcattered baſes of columns, and broken fuſts, that lie every where round. Here are ſome fragments in a gothic taſte, which, there is reaſon to believe, once be-

longed to a Chriſtian church. Here are alſo ſome remains of a convent, where there is a ſpacious ciſtern that yields excellent water; it is covered with large logs of marble, ſupported by ſquare pillars of the ſame ſort of ſtone, and ſupplies the neighbouring villages. The place is delightfully ſituated on an eminence in the middle of a charming plain, ſurrounded by beautiful low hills, on the declivities of which were once fine villages, now reduced to ruins and miſerable huts. The fields are cultivated with the utmoſt regularity: the men and women were then employed in reaping; and this work they performed by cutting off the ears, and pulling up the ſtubble; which method has been always followed in the eaſt: other females were buſy in carrying water to the reapers; ſo that none but infants were unemployed.

HERE is a monument of a very particular kind, from whence is derived a tradition, that Joannes Damaſcenus preached here to, and converted multitudes of people. It is much revered by the Chriſtians of theſe parts, if ſuch a name can be pro-

perly given to wretches ſhamefully ignorant, and infamous to the laſt degree. The Gourdin mountains are in this neighbourhood; the inhabitants of which were formerly famous under the name of Aſſaſſins, or Arſacides; ſome of their ſpawn ſtill exiſts, and are the moſt cruel, barbarous, and execrable race the world ever produced. Their prince was elective, and called the Sheck, or Lord of the mountains: they profeſſed Mahometaniſm, but promiſed to the Knights templars to embrace Chriſtianity, and aſſiſt them in all their wars, provided they would exempt them from the tribute which they annually paid, and put them on the footing with their other Chriſtian ſubjects. This propoſal was rejected by the Templars, for reaſons that did but little honour to the cauſe in which they were embarked; and the loſs of Jeruſalem was not a little owing to their cavalier behaviour on this occaſion; for the Arſacides greatly contributed to their expulſion from the Holy Land.

Mr. Drummond, having ranged about ſome fertile but uncultivated plains in the neighbourhood, at length pitched his tent

at the mouth of the river which falls into a large bay, where there is a good anchoring ground; he proceeded to examine ſome antique ruins on each ſide the river. From the vaſt number of ſquare ſtones, fuſts of marble pillars, bricks, and other foundations, he imagines that here formerly ſtood a city, of which he does not remember of any mention in hiſtory.

His next excurſion was to Byaſs, a pleaſant ſea-port town, ſurrounded with good ſilk gardens. Here is a ſpacious vaulted Bazar, and a noble Khane. A Bazar reſembles Exeter-Change in the Strand of London, where there are different ſhops, in which you may be furniſhed with all manner of commodities. A Khane is a ſquare court like Covent-Garden, where ſtrangers find ſhelter from the weather; and they are magnificent, or mean, according to the builder's abilities, for here are no inns. Soon after this tour, he viſited Antioch.

This city is delightfully ſituated upon the ſouthern ſide of the Orontes, along the banks of which it extends for the ſpace of two whole miles, though the walls ſur-

round the ſummits of ſteep impending mountains. Theſe our author made ſhift to climb, with great difficulty, being reſolved to ſee every thing appertaining to ſo celebrated a place; but his deſcent was extremely hazardous, as he was obliged to hop, leap, ſlide, and drop down from one precipice to another.

ANTIOCH, the Riblah of the Old Teſtament, was the capital of Syria, and an imperial ſeat, built by Antigonus, by whom it was called Antigonia, but finiſhed and adorned by Seleucus Nicanor, who beſtowed upon it his father's name, which it retains to this day, though the Greeks gave it the denomination of Epidaphne, and the Chriſtians called it Theophilus, becauſe here St. Paul preached the goſpel.

THE firſt biſhop was St. Peter, and the inhabitants were ſingularly pious. In this place the followers of our Saviour firſt aſſumed the name of Chriſtians; and the city was ſaved, by the favour of heaven, from the dreadful effect on an earthquake, which deſtroyed the other principal cities of Syria. We ſhall not pretend to determine at what period thoſe extenſive walls were

built, that not being aſcertained by any inſcription, or author; but Mr. Drummond is apt to believe they were the work of Chriſtians, becauſe he found croſſes on the vaultings.

At certain diſtances is a great number of large ſquare towers, in which the garriſon were wont to be lodged, and from which the ſoldiers fought when the city was beſieged. The walls, on the eaſy aſcent, are eight feet thick, furniſhed with a parapet which covers them from without, and with ſteps that riſe from tower to tower; but thoſe on the top of the hill are not ſo ſtrong. The whole of the work is of hewn ſtone, except the arches, which are of brick, as being leſs ſubject to the effects of an earthquake. In ſome towers were no ſteps, but an eaſy winding aſcent. Without the Damaſcus gate there has been an aqueduct of five arches, but very mean; and at that of Latachia ſtood a large building, perhaps that which ſome authors ſuppoſe to have been the palace of Seleucus; though the hexagon, which is ſaid to have been the form of that edifice, is not to be diſcerned, nor is the temple of Fortune,

which they ſay was dedicated by Theodoſius to St. Ignatius, to be found, unleſs it be the veſtige of a church at the eaſt end of the city, dug out of the rock, one hundred and two feet in length, and ſixty-ſix in breadth, poorly executed, as appears from ſome ſorry remains.

THE ruins of a church, hang as it were over a precipice, a little more ſoutherly than that already deſcribed; but the moſt celebrated of all theſe churches was that of St. Paul, built by Conſtantine, in which the iron of the ſpear that pierced our Saviour's ſide is ſaid to have been found. Here the religious councils of the Antioch patriarchate were held; and here, alſo, the patriarch himſelf was choſen: at preſent, however, nothing remains but part of a wall.

THERE is a round ciſtern, one hundred and thirty-five feet in diameter, upon the top of a hill near the caſtle; and this laſt is ſaid to include a temple, which is a little mean oblong building, without any aperture of the window kind: this, indeed, may have been open at top, and dedicated to Mars as a repoſitory for arms.

ANTIOCH flouriſhed 1600 years; was taken from the Greeks in the year 638, and retaken by Godfrey of Bouillon, who erected it into a principality for Boehmond, prince of Tarentum; but it was deſtroyed in 1265, by a certain ſultan of Egypt; and, far from having recovered its ancient grandeur ſince that period, not a twentieth part within the circuit of the old city, excluſive of the hill, is now inhabited; even thoſe people who dwell in that ſpot, are wretched creatures: the other parts, particularly thoſe towards the eaſt, are full of gardens.

ALEPPO ſucceeded as the metropolis, became the ſeat of a Pacha, and attracted the trade, though exceſſively ill ſituated for that purpoſe. Had the Europeans been wiſe enough to fix their reſidence at Antioch, the camels, on which their goods are tranſported, would have had but one third of the way, which they make at preſent, to travel: ſo that vaſt ſums of money would have been annually ſaved; all riſques would have been greatly diminiſhed; and, by being in the neighbourhood of Alexandretta, which is their only port, their buſineſs

would have been, as it were, tranſacted under their own eyes; the ſeat of commerce would have been eſtabliſhed wherever they fixed their abode. In this caſe the Pacha would ſoon have found it to his intereſt to move his ſeraglio, from the rocks and barren ſoil of Aleppo, to the fertile plains of Antioch.

At each end of the city were the ſuburbs, as well as on the oppoſite ſide of the river: theſe laſt were famous for the monument erected to the memory of the noble Germanicus, who was poiſoned by Cneius Piſo and his wife Plancina, engaged in that horrid murder by Tiberius, and the monſter Livia. The body was burnt on the ſpot where the monument afterwards ſtood; and the aſhes, according to Tacitus, being put into an urn, were carried, by the ſingular pattern of conjugal affection, the beautiful Agrippina, to Rome, where ſhe had the ſatisfaction to hear, that heaven had avenged her wrongs upon Piſo, who had either cut his own throat, or had that operation performed upon him by the order of Tiberius. As for the wife, ſhe firſt abandoned her huſband to ſave her

own life, notwithſtanding the oath ſhe had taken to the contrary, and afterwards died by ſuiciſm.

THE ſame author likewiſe obſerves, that a tribunal was raiſed by Germanicus at Epidaphne, or Antioch; but the barbarous Turks have made ſuch havock, that nothing of it is now to be ſeen. Our enquirer having finiſhed his ſearch in this place where every thing fell infinitely ſhort of his expectation, departed for Seleucia, with an intention to viſit ſome other places by the way; but his ſtupid guide conducted him by a wrong road, in which, however, he did not travel without pleaſure and ſatisfaction; being often near the Orontes, and croſſing ſeveral beautiful ſtreams that fall into the river, the banks of which are adorned with pretty villages and ſilk gardens all the way to Souldi, which is quite deſtitute of trees, and has nothing to recommend it but its being the new port of Seleucia for ſmall boats; though it is at leaſt three miles diſtant from the ſea, and above ſix miles from the old port, which muſt have been a good and ſafe harbour.

THIS antient port is formed by two keys,

conſiſting of ſtones immenſely large, running out a great way into the ſea; one of them is perfectly intire for above 30 feet, and is 45 feet in breadth; the baſon may be about 800 feet wide; from appearance it muſt have been tolerably deep, though now it is but ſhallow. Were the European merchants to ſettle at Antioch, and the country ruled by governors of common ſenſe and honeſty, it might ſoon be made a good harbour for ſmall veſſels.

THE city, from the remains, ſeems to have been grand and magnificent. The walls, which are in many places diſtinct, have been thick and well built of large ſtones; but Mr. Drummond could find neither inſcription nor figure, except a tomb-ſtone, which ſeems to repreſent a gladiator fighting with ſword and buckler, or, in lieu of a ſword, with a javelin, which was generally uſed in combating with wild beaſts; the left arm is raiſed as if ſupporting his ſhield, the left foot advanced in order to favour the attitude, and the right arm as in the action of drawing a ſtroke, or rather making a puſh: here are two heads, alluding perhaps to the wild beaſts he had en-

countered; and on each ſide are ornamental feſtoons.

HAVING examined the city of Seleucia with great accuracy, and more particularly, a ſubterranean paſſage cut quite through the mountain, whereby doubtleſs the inhabitants gave or received intelligence of the approach of an enemy, Mr. Drummond returned to Aleppo by the way of Antioch. Here he was attacked by an ague and fever, to which he tells us he was pretty ſubject, and his recovery he acknowledges to be owing to the ſkill of Dr. Ruſſel. We find him ſoon after taking another route through the country, in ſearch of antiquities, together with Mr. Chitty, Mr. conſul Pollard, and the reverend Mr. Hemmings. It was now they touched at Rhia, where Huſſein Beg, Muhaſſel of Aleppo, happening then to be collecting the rents of the country, ſent them a preſent of fruit, out of compliment to the conſul, and had a conſiderable return.

THEIR way to Furkia lay through rocky troubleſome mountains, where they were now and then ſurprized with vineyards kept in excellent order, which were more

conſiſting of ſtones immenſely large, running out a great way into the ſea; one of them is perfectly intire for above 30 feet, and is 45 feet in breadth; the baſon may be about 800 feet wide; from appearance it muſt have been tolerably deep, though now it is but ſhallow. Were the European merchants to ſettle at Antioch, and the country ruled by governors of common ſenſe and honeſty, it might ſoon be made a good harbour for ſmall veſſels.

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THEIR way to Furkia lay through rocky troubleſome mountains, where they were now and then ſurprized with vineyards kept in excellent order, which were more

delicious, as they were unexpected. Here there are a great number of antiquities, which, to deſcribe, would take up too much time. Not far off is the village of Ramie, which was at this time deſerted by the inhabitants, who ſought by flight to avoid the rapacious miſcreants ſent by the Muhaſſel to collect the rents of the Grand Signior. A tenth of the produce is generally paid, but they are plundered more than one half by different kinds of extortioners; for which reaſon they are obliged to hide ſome part of their grain for ſubſiſtence through the remaining part of the year, and therefore betake themſelves to flight, in order to avoid the puniſhment which they would otherwiſe undergo. The truth is, if their maſters are barbarous and unjuſt, they themſelves are crafty and deceitful; but when their villainy is detected, they are chaſtiſed with the utmoſt ſeverity.

Ten miles to the weſtward of this village, in the midſt of a plain, there is a ſugar-loaf hill, wherein Job, from whence it takes its name, is interred, if you will give credit to what the people ſay. Paſſing hence

through a delightful valley covered with vineyards, between rocky mountains, which form a delightful contraſt, they arrived at Megara, near the ruins of which town they pitched their tents. Here is a large burying-place cut out of a marble rock, the roof of which looks very noble, having the appearance of large ſquared beams with mouldings, and a pretty kind of cornice all round; it has likewiſe been ſupported by large columns, which are now broke; and it was, in all probability, deſigned for other purpoſes; for it has ſeveral apartments, with a paſſage round, to which there is a communication for water; and what is very remarkable, there is a wide ſubterranean paſſage from thence to Furkia, which is at the diſtance of ſeveral miles. There is alſo another ſepulchre, with a very grand front, in the architecture of thoſe times; but not one explanatory letter appears upon either.

RETURNING from hence to Bara, they ſaw a grotto in the rock, on one ſide of which was an epiſcopal figure, with a croſier in the right hand; in the angle on each ſide was an angel holding a laurel wreath in

one hand, and an olive branch in the other: whence it may be inferred, that the good man belonged to the church militant, that he fought the infidels with ſucceſs, and when he had converted, gave them peace.

THE next day our travellers pitched their tents near the river Singas, now Cowaig, not far from the ruins of the antient city of Chalcis, vulgarly called Old Aleppo, and they ſoon after returned to New Aleppo.

IN the laſt mentioned city, there is a long large ſquare ſtone in that ſtreet which leads to Antioch; it is ſuppoſed to be endowed with great virtues: a woman with child, leaning any part of her that aches, for ſome time againſt it, finds immediate relief: any young fellow that has ſtrained his back, by the violence of a certain particular exerciſe, from rubbing himſelf here, derives new vigour. Theſe are facts for which our author does not abſolutely pretend to vouch.

WE ought not to forget, that in this city there is the tomb of the prophet Zachariah. It is ſaid, that the Grand Vizier, Churly Ally Baſha, dreamed about forty years ago, that this tomb was laid in ſome obſcure place, and ought to be removed to

ſome ſpot where the devout might have liberty to viſit it. Search was immediately made after it in Aleppo, and it being diſcovered under an old wall, the Baſhaw, Cadi, and principal people of the city, went in proceſſion to remove it. They afterwards fixed it in a conſpicuous part of the moſque, with this inſcription: "The tomb of that honourable perſon, the prophet of God, Zachariah, (the peace of God be upon him) was repaired, after its long concealment, by the command of the Grand Vizier, in the days of our lord, the victorious Sultan Achmet Chan, ſon of Mahomed Chan (God prolong his reign) in the year 1120 of the Hegirah."

ACCORDING to the tradition that prevails among the Turks, the caſtle of Aleppo was built in the time of Abraham, whoſe native country, Meſopotamia, was within a few days journey of this place, and here reſided Zachariah, a prophet of great fame; the prince of the country being deſirous of marrying a beautiful young woman, who had captivated his affections by dancing in a wanton manner, while his firſt wife was ſtill alive, Zachariah oppoſed his deſign,

from a purity of ſoul, and love of religion, refuſing the moſt liberal proffers with which the prince endeavoured to purchaſe his aſſent. Finding his virtue incorruptible, the tyrant reſolved to gratify his deſires, in ſpite of all the pious remonſtrances of the prophet, whoſe head he ordered to be ſtruck off, and put into a ſtone urn two feet ſquare, upon the top of which was this inſcription: "This urn incloſes the head of the great prophet Zachariah." It remained in the caſtle till about 800 years ago, when it was removed into an old Chriſtian church in the city, afterwards turned into a moſque, which decaying, another was built near it, and the place where the head was depoſited, had been choaked up by a wall.

THE urn, in which the head was contained, was opened in the time of the Vizier Churly, and found to contain perfumes and ſpices to the value of 400 pounds.

HERE ends the ſubſtance of what Mr. Drummond relates concerning Syria and Cyprus; and he has at leaſt this merit as a writer, that no man is more a friend to truth, more curious in his enquiries, nor more faithful in his reports.

A DESCRIPTION of ALEPPO, AND THE ADJACENT COUNTRY.

By ALEXANDER RUSSEL, M. D.

CHAP. I.

Of the buildings of Aleppo, their moſques, khanes, and bazars; great ſcarcity of water all through Syria; of the change of ſeaſons; of their black cattle, and other animals; Arabian manner of dreſſing hares; of the different ſpecies of camels; of the horſes about Aleppo, and the hyæna and other animals; of the carrier pigeon; of their courſing, and field ſports.

HAVING mentioned Aleppo very often in the preceding part of this volume, and it being one of the moſt celebrated cities in Syria, we

ſhall here treat of it at large; and are for our materials obliged to Dr. Alexander Ruſſel, whoſe curious deſcription of it, joined to his ſkill in medicine, procured him the honour of being choſen fellow of the Royal Society in London. His book he dictates chiefly to Alexander Drummond, Eſq; our preſent conſul at Aleppo, to whom we owe the accounts of Cyprus, and of ſome parts of Syria, with which we have already preſented our readers.

HALEB, called by us Aleppo, is built upon eight ſmall eminences, the middle of which is higher than the reſt, ſeeming to owe its elevation to the earth thrown out of a broad deep ditch that ſurrounds it. On its top ſtands a ſtrong caſtle.

THE circumference of this city, including the ſuburbs, may be about ſeven miles, and, though inferior in riches, extent, and inhabitants, to Conſtantinople and Cairo, yet, in regard to buildings, it yields to no town in the Turkiſh empire. The wall that ſurrounds it is old and decayed, and the ditch is laid out in gardens. The houſes built ſquare and of ſtone, conſiſt of a ground floor and an attic ſtory, with flat

tops, either paved with ſtone or ſpread with plaiſter; their cielings and pannels are neatly painted, and ſometimes gilded; ſo are their doors and windows, over which are generally inſcribed ſome verſes out of the Koran, or quotations from the moſt celebrated of their poets.

THE ſtreets look very dull, their houſes being ſhut up by dead walls, within which are commonly found a court neatly paved, with a ſmall fountain in the center, ſurrounded with a little verdure, which would have a good effect upon the eye, if open to the view of paſſengers.

PEOPLE of faſhion have a room or two below ſtairs for themſelves, one of them tolerably cool, being commonly a large hall with a cupola roof, and a fountain in the middle; the reſt of the ground floor is roughly paved, being all the ſummer a ſtand for horſes. Above ſtairs is a collonade running perhaps round the whole court, with a duan, ſo contrived, by having windows in front and ſides, that there is a perfectly cooling draught of air in ſummer.

AMONG the moſques of Aleppo, which

are numerous, ſome are pretty magnificent: in the area of each there is a fountain for ablution, and ſometimes a little garden. This laſt appendage is to be found in ſeveral houſes, and in none of them will you miſs a ſtately cypreſs. There are many good khanes for the reception of travellers, wherein they not only lodge but tranſact buſineſs. The ſhops of their bazars are ſmall, ſcarcely containing more than the goods of the dealer, together with himſelf and a clerk; the buyer ſtands without. It is remarkable that their doors are caſed with iron, yet their locks are only wood. They are ſhut up at an hour and a half after ſunſet, many of them earlier.

The ſtreets are narrow, well paved, and extremely clean: the tanners, lime-burners, makers of rope and catgut, as being offenſive manufactures, are aſſigned different quarters in the ſuburbs, where alſo, with a large field in front, the ſlaughter-houſes are built. And there is a manufactory of coarſe white glaſs, where the work is carried on but a few months in the year, the ſand being brought from a good diſtance.

THIS city is ſupplied with water from ſome ſprings brought hither by an aqueduct, and diſtributed to different parts by means of communicating pipes; every houſe has moreover a well, but the water of it being brackiſh, is uſed only in waſhing their court-yards, and filling their fountains. Many poor people are employed in gathering the dung of animals, parings of fruit and other rubbiſh, wherewith they heat their bagnios: their houſe fuel is wood and charcoal.

ON the eaſtward of Aleppo a vaſt plain commences, which, though fertile for many miles, is nevertheleſs all called the Deſert. To the north and ſouth, after ſix or ſeven miles travelling, the country is level and free from ſtones, but the ground about the city itſelf, and for twenty miles W. S. W. and N. W. by W. it is ſtony and uneven. The weſtern part of the city is waſhed by a narrow ſtream called Coic, and it is uſed in refreſhing ſome gardens that lie upon its banks. Inconſiderable as theſe gardens and ſtreams may ſeem to be, yet they contain the only water and trees to be found within the ſpace of thirty miles, the neigh-

bouring villages being deſtitute of both, having particularly no water but what they ſave of the rain in ciſterns.

THERE is but one river in all Syria, and that is the Orontes, which, though ſwelled by a number of little brooks as it runs along, as well as by the lake of Antioch, yet where it diſembogues itſelf into the Mediterranean, is far from cutting a formidable figure. There are indeed a few other ſtreams, but they are generally loſt in the parched earth, after a ſhort courſe.

THE air here is ſo free from damps that people may ſup or ſleep in their court-yards or houſe tops, and that all night, without ſuffering the leaſt inconveniency. The ſeaſons are extremely regular: from the 12th of December to the 20th of January it is generally very ſharp, yet during that time the ſun is often warm about the middle of the day. The ſnow lies ſcarcely more than a day upon the ground, and the ice is not ſtrong enough to bear a man. Now the narciſſus flouriſhes, and to it the hyacinth and violet ſucceed.

FROM May to the middle of September the weather is exceſſively hot; not a cloud

obſcures the ſky, nor is there one refreſhing ſhower. The hot winds that now inſpire with langour, and cauſe a difficulty of breathing, muſt be ſhut out by cloſing all the doors and windows; they ſeldom laſt more than four or five days, and are not productive of thoſe killing effects known to ariſe in the Deſert from the ſumiel, or hot ſmothering guſts, ſo very fatal to paſſengers.

THERE are ſome fields of oats near Antioch and on the coaſt of Syria, but none about Aleppo, where they feed their horſes with barley. Their harveſt commences the beginning of May, and is generally over by the 20th.

NEAR the city are ſome tobacco plantations, but there are much larger up the country from Shogre to Latachia, whereby a conſiderable branch of trade is carried on with Ægypt; and there are ſome few olives about Aleppo, and grapes that yield both red and white wine; the former is thin, poor and palatable; the latter deeply coloured, ſtrong and heavy, encouraging ſleep, and rather provoking ſtupidity than mirth. They diſtil a ſpirit from raiſins

and anniſeeds, which they ſtile arrack; of this, as well as of wine, the Jews and Chriſtians are very fond: as for the Turks, every body knows they are forbid the uſe of ſtrong liquors, in which, however they often rebel.

THEIR fruits are very poor; however, of theſe, as well as of pot herbs, roots, and ſallading, they have great variety, their gardens being well ſtocked. There are no metals found near Aleppo, nor yet in all Syria, though the rocky hills have the appearance of iron ore. Some few bad garnets are picked up near Antioch. The ſoil being rocky, ſcarce any clay is here to be met with, and what little they ſcrape together to make bricks and water jars, are ſo far from being adheſive, that they often fall to pieces of themſelves. Damaſcus and Sidon yield that potters clay of which is made the boles of tobacco pipes.

ABOUT ſix hours from Aleppo, there is found a fuller's earth, often eat by longing women, and girls of a depraved appetite; it is uſed at bagnios inſtead of ſoap, and particularly for cleaning the hair; being kept for that purpoſe in balls, made up

with roſe leaves, to give it an agreeable ſmell. Their common buildings are of a white gritty ſtone, plenty of which is found near the town; it is eaſily cut, and afterwards grows hard. They uſe a yellow marble, which takes a good poliſh, in their gateways, pillars, &c. and often intermix it with red, white, and coarſe black: they can communicate a red tincture to the yellow marble, by rubbing it over with oil, and baking it ſome few hours in an oven. Lime-ſtone is plenty about this city, and affords a good cement for buildings, which are carried on eaſily and expeditiouſly without ſcaffolding.

They have no great plenty of black cattle; there are a few uſed for draught, which have remarkable long legs and gaunt bellies: there is a ſmaller ſpecies with ſhort horns. The Turks and Jews ſcarce ever eat beef, though the Europeans find it tolerably good at all ſeaſons. Buffaloes abound in Syria, yet there are but few about Aleppo, and theſe are kept chiefly for milk. The food of which they are fondeſt is mutton; of this they have great plenty, fat and good.

THEY have two ſorts of ſheep, the one called Beduin ſheep, much like thoſe of Britain, but with tails rather larger, and thicker. The other ſort is much more numerous, and they have tails of ſo extraordinary a ſize, that, in order to eaſe them, the ſhepherds often fix them upon thin boards, ſupported by little wheels; ſome of their tails have been known to weigh fifty pounds. They have alſo a goat with prodigious long ears, ſome being perhaps a foot long, and broad in proportion; their milk is well taſted, and ſold about the ſtreets from April to September.

ALEPPO is well ſupplied with butter and cheeſe, made indiſcriminately from the milk of cows, buffaloes, ſheep, and goats; of all which the Arabs have large flocks, wherewith they travel like the patriarchs of old, and from which they draw their ſubſiſtence.

LEBAN, which is a preparation of coagulated milk, is brought hither in great plenty, during the winter and ſpring, and of it the people are very fond.

THE country round Aleppo abounds with antelopes, which are of two ſorts;

that which is called the mountain antelope is the moſt beautiful; its back and neck are of a dark brown colour. The antelope of the plain is neither ſo ſwift, nor ſo well made, but of a much brighter colour. Both ſorts yield good ſport, but are ſo fleet, that the beſt greyhounds find it hard to take them without a falcon, unleſs in heavy ground. In the ſporting ſeaſon they are lean, but of a good flavour. In the ſummer, when fat, they may vie even with the veniſon of England. It may be eaſily conceived, that ſuch dainties only make their appearance at the tables of the Europeans, and at thoſe of a few of the more conſiderable Turks. Of hares here are great plenty; the natives are not fond of them, but the Arabs hold them in high eſteem, hunting them down, and dreſſing them in the following manner:

THEY dig a hole in the earth, which they fill with ſuch light bruſh-wood as they can pick up, and ſet it on fire. They then throw in the hare, entrails, ſkin, and all, juſt as it was catched, and when the flame is extinct, they cover the hole up with the looſe earth that had been dug out of it,

and which at firſt had been laid round the verge of the fire, ſo as to grow hot. When they think it ſufficiently baked, they take it out, and ſhaking ſalt over, eat it without more dreſſing.

A FEW tame rabbits are kept in this city, chiefly for the uſe of the Europeans; and now and then a wild hog is taken in the country, which, though ſeldom fat, the gentlemen of the factory eſteem as a great rarity. A few porcupines are found here, which are ſometimes, though ſeldom, eat by the Europeans; and land turtle and frogs often furniſh out a diſh for the franks of the Romiſh religion, and for many of the native Chriſtians in Lent. Theſe are the animals which are commonly dreſſed for food by the inhabitants of Aleppo; for the camel, though reckoned a delicious morſel by the Arabs, makes no part of their diet. This creature, however, is of the utmoſt conſequence to them in tranſporting from place to place every thing for which they have occaſion, there being no ſuch thing as a wheel-carriage in this part of the country, except an ill-contrived clumſy machine, uſed for drawing large ſtones

out of quarries, and moving broken pillars.

HERE are four ſorts of camels; 1ſt, the Turkman, which is larger, ſtronger, and more hairy than any of the reſt; it is alſo deeper coloured, and will bear a load of 800 pound weight; but it is not worked in June, July, or Auguſt, not being able to bear heat. 2d, The Arab camel, which ſeldom carries more than 500 pound weight; but though it is ſmaller, it is much more hardy than the former, feeding on barley flower, chopt ſtraw, dry thiſtles, or upon any thing that it finds upon the Deſert; it is able to abſtain from water a great while; and Dr. Ruſſel remembers ſome of this ſpecies, which, in a journey from Baſſorah, were fifteen days without water. Indeed when they came to any, they drank to an exceſs that proved fatal to many of them.

3d. THE Dromedary, which is only an high breed of the Arab camel, being more neatly made, and ſo light, that it will travel two thirds more ground in the ſame ſpace of time. 4th, There is a camel with two bunches on its back, which is ſeldom ſeen here, except in the caravans that come

from Bagdad to Baſſorah, and it is of Perſian breed.

The race of horſes in this country is much degenerated. There are ſome among the Arabs very fleet, but not handſome. Thoſe of the Turks are much larger and ſtronger, well broke, and not at all vicious.

It has been ſaid of the Hyæna, that it could imitate the human voice, a deceit whereby it often proved fatal to the unwary traveller: ſome of theſe animals are ſtill to be found among the rocky hills, which never attack the human race, except when forced by hunger, or aſſaulted: they are not indeed ſo civil to the flocks, and it is ſaid that they now and then plunder the ſepulchres.

Though dogs abound in every ſtreet, without any owner, feeding upon the moſt putrid ſubſtances, and having little or no water in the hotteſt weather, none of them have ever been known to run mad. This diſeaſe, however, effects the wolves, which often come down upon the ſhepherds in this country, aſſaulting both man and beaſt, and which ſoever is bit by it, dies raving

mad. The greyhounds here are light, ſlender, and ſwift of foot, with long ears and tails, and, upon the whole, they are very beautiful.

HERE are various kinds of ſerpents, which fly from man; and, in ſummer, find but indifferent ſhelter in the fields, which are ſcorched and bare. A large white ſnake is often found in the houſes; but our author tells us he never heard that their bite was venomous. The ſcolopendra and ſcorpion often ſting the natives in their houſes, with no other bad conſequences than that of giving pain for ſeveral hours. Locuſts often infeſt the climate, and we have before treated of the ruin and devaſtation that follows in their flight: the Arabs eat theſe inſects when freſh, and preſerve them in ſalt as delicacies.

THE bee and ſilk-worm are too well known to need from us a deſcription. The honey is very excellent. Lizards are found in great plenty over the whole country; and though toads are common enough about the coaſt, ſcarcely any are ever ſeen in this neighbourhood.

THEY have many ſorts of fowl well

known to us, beſides others, which, to deſcribe, would engroſs too much of our time. This is the native country of the carrier pidgeon, formerly uſed by the Europeans for conveying expeditiouſly the news of a ſhip's arrival at Scanderoon; a practice that has been diſuſed for many years. The pigeon thus employed was one that had left young ones at Aleppo. A ſmall piece of paper, with the ſhip's name, the day of her arrival, and what elſe material could be contained in a very narrow compaſs, was fixed, to prevent its being wetted, under the bird's wing, and the feet of it were bathed in vinegar, to keep them cool, that they might not ſettle to drink or waſh themſelves.

SHOOTING is practiſed here only as a livelihood; but the people of faſhion are fond of hawking and hunting. The falcons bred for taking hares and antelopes are the Baraban and Sefy, both very large; and, though caught wild, they are, in a few days, trained to fly at their prey.

FOR antelope-hawking, they chuſe ſuch of thoſe hawks as are moſt fierce; and they are taught to fix upon the cheeks of the a-

nimal, thus retarding its motion till the greyhounds come in. Though the falcons uſed for hare-hawking, will ſometimes, when very hungry, ſtrike the hare dead at once, yet there are ſome that, by repeated buffetting on the head with their pounces, (riſing in the air between each blow) will hinder the progreſs of the hare till a greyhound can come up.

In bird-hawking, they uſe a large long-legged falcon, not unlike a goſhawk, and two of a ſmaller ſize, one of which, though not larger than a pigeon, will bring down the largeſt eagle, ſeizing it under the wing, depriving it thereby of the uſe of that part, or elſe faſtening on its back between the two wings; ſo that both fall ſlowly to the ground, where, if the falconer is not at hand to aſſiſt his feathered help-mate, it is inevitably deſtroyed. This little bird is called the Shakeen, and muſt be taken young out of the neſt, being ſo fierce, that it will fly at any thing, and is not to be taught when old.

There are many kinds of fiſh found in the rivers hereabouts, but none in ſuch plenty as the black fiſh, which is in ſeaſon

all the winter till the beginning of March. Here is alſo plenty of crabs, which furniſh out many delicate diſhes to the Europeans. The black fiſh is not deemed wholeſome, though much eaten.

CHAP. II.

Of the different dreſſes and religions of the people inhabiting Aleppo; of their general diſpoſition; of their coffee-houſe conferences and entertainments; their arguments; of their uſe of bread, coffee, and opium; of their manner of viſiting; the Perſian manner of ſmoaking different from that of the Turks; of their learning and education; of the ſtate of phyſic here; of the books extant among them: of the various ornaments of the people.

THE inhabitants of Aleppo, though of different religions, yet ſeem to have much the ſame morals; thoſe who profeſs Chriſtianity being little better than their neighbours. The number of ſouls in the city and ſuburbs is computed at about

235,000, of which 200,000 were Turks, 30,000 Chriſtians, and 5000 Jews.

Of the Chriſtians, the greater number are Greeks; next to them the Armenians, then the Syrians, and laſtly the Maronites; each of whom have a church in the ſuburbs called Judida; in which quarter, and the adjacent parts, they all reſide. The language generally ſpoken among them is vulgar Arabic. The Turks of condition uſe the Turkiſh. Moſt of the Armenians can ſpeak Armenian; ſome few Syrians underſtand Syriac; and many of the Jews Hebrew; but ſcarce one of the Greeks underſtand a word of Greek, either ancient or modern.

The people in general are of a middle ſtature, rather lean than fat, indifferently well made, but neither vigorous nor active. Thoſe of the city are of a fair complexion; but the peaſants, and ſuch as are obliged to be much abroad in the ſun, are ſwarthy. Their hair is commonly black, or of a dark cheſnut colour; and it is very rare to ſee any other than black eyes amongſt them. Both ſexes are tolerably handſome when

young; but the beard ſoon diſfigures the men; and the women, as they come to years of maturity, fade alſo ſoon, and in general look old by the time they reach thirty. The greater part of the women are married from the age of fourteen to eighteen, and often ſooner.

THE tender paſſion of love can have a very little ſhare in promoting matrimony among them; for the young folks never ſee one another till the ceremony is performed. A ſlender waiſt, far from being admired, is, on the contrary, rather looked on as a deformity in the ladies of this country; ſo that they do all they can to make themſelves plump and luſty. The men are girt very tight round the middle with a ſaſh. The women's girdles are not only ſlight and narrow, but looſely put on; which, with the warmth of the climate, and frequent uſe of the bagnio, is probably one principal reaſon why their labours is much eaſier than thoſe in Britain, the child-bed confinement of the moſt delicate ſeldom exceeding more than ten or twelve days, and the women of the villages are rarely hindered from going about their u-

ſual employments the next day after being delivered.

Women of all conditions ſuckle their own children, and ſeldom wean them till they arrive at the age of three or four years, or the mother is again with child. The people of diſtinction in Aleppo may be juſtly eſteemed courteous and polite; if allowance is made for the ſuperiority, which the Mahommedan religion teaches thoſe who profeſs it, to aſſume over all who are of another faith. And as this prejudice is obſerved to encreaſe among the people in proportion to their vicinity to Mecca, the natives of Aleppo have ſtill a greater ſhare of it than thoſe of Conſtantinople, Smyrna, and other diſtant parts; though, even here, it has greatly declined within theſe few years, inſomuch that ſeveral Baſhaws have of late conferred public honours and civilities on the Europeans, that formerly would have cauſed great popular diſcontent.

As to the common people, an affected gravity, with ſome ſhare of diſſimulation, is too much their characteriſtic. And tho' few in the world are more quarrelſome, or

given to harſh language, yet none are leſs guilty of fighting. One can ſeldom paſs a ſtreet without being witneſs to ſome noiſy broil, yet you never ſee one blow ſtruck in many years, except the perſon that gives is very well aſſured it will not be returned. But though they are ſo prone to anger upon the moſt trifling occaſions, no people in the univerſe can be more calm when it is their intereſt ſo to be; yet among them there may be found ſometimes perſons of ſtrict honour and unblemiſhed integrity.

THE coffee-houſes of Aleppo are only frequented by the vulgar, where they are entertained with a concert of muſic, a ſtory told by ſome fellow retained for that purpoſe; and, in time of Ramadan, an obſcene low kind of puppet-ſhow, with tumblers and jugglers. Theſe, properly ſpeaking, are all their public diverſions. Buffoons are the conſtant attendants of every entertainment; without them their converſation would be extremely languid.

THEIR amuſements within doors are playing at cheſs, at which game they are very expert, and backgammon, draughts, and the play of the ring. It conſiſts mere-

ly in gueſſing under what coffee-cup, out of a number that are placed on a large ſalver, the ring is hid. They that win have the privilege of blacking the face of the loſer, putting a fool's cap on his head, and making him ſtand up while they ſing ſome verſes, deriding him, and praiſing themſelves: but it is only ſervants and inferiors that they treat in this manner, ſome of theſe being always of the party, if they have any turn to buffoonery.

THO' ſome Chriſtians have been taught by the example of the Europeans to play for money, the generality of the Turks play for amuſement, and to paſs the long winter evenings; ſometimes indeed they will go ſo far as to play for an entertainment of eating and drinking.

DANCING is reckoned no accompliſhment for people of faſhion, and is ſcarcely practiſed even among the vulgar, but by ſuch as make a trade of it. Their dexterity conſiſts chiefly in the motion of the arms and body, in putting themſelves into different attitudes; many of which, eſpecially for women, are none of the moſt decent.

At their feſtivals they have commonly wreſtlers, who reſemble the athletæ of the antients, in anointing their naked bodies, having nothing on but a pair of breeches; they ſtrut and vaunt much at their entry, but make ſorry figures in their performance.

The uſual bread is of wheaten flour, not well fermented, made into thin flat cakes, badly baked; and, for the moſt part, eat ſoon after it comes out of the oven. The better ſort have ſmall loaves made of finer flour, and better prepared. Beſides theſe they have ruſks and biſcuits, over which are ſtrewed the ſeeds of ſeſanum, or fennel-flower. The Europeans have very good bread, baked in the French manner.

Coffee made very ſtrong, and without ſugar or milk, is here a refreſhment in high eſteem; and a diſh of it, preceded by a little wet ſweetmeat, and a pipe of tobacco, is the uſual entertainment at a viſit: if they have a mind to uſe ceremony, the ſweetmeat is omitted; and, if they would ſhew an extraordinary degree of reſpect, they add ſherbet, a ſprinkling of roſe, or other ſweet-ſcented water; and the perfume with aloes-wood is brought laſt, and ſerves as a

ſign that it is time for the ſtranger to take his leave. This is looked upon as an entertainment ſufficient for the greateſt men in the country, only that ſuch have a piece of embroidered or flowered ſilk thrown over their knee, when they drink the coffee and ſherbet; and if it is a viſit of ceremony from a baſhaw, or other perſon in power, a fine horſe and furniture, or ſome ſuch valuable preſent, is made him at his departure. People of inferior rank, if they have any favour to aſk, commonly bring a ſmall preſent, as a flower, when they viſit.

Tobacco is ſmoaked to exceſs by all the men, and many of the women; even the labourers, or handicraft tradeſmen, have conſtantly a pipe in their mouths, if they can afford it. Thoſe pipes are made of the twig of a roſe buſh, cherry tree, &c. bored for that purpoſe; thoſe of the better ſort are five or ſix feet long, and adorned with ſilver. The bole is of clay, and often changed, but the pipes will laſt for years. Many, who are in eaſy circumſtances, have lately adopted the Perſian manner of ſmoaking through the Nargeery; an inſtrument

ſo formed, that the ſmoke of the tobacco paſſes through the water before it comes into the mouth. The method of drawing it is different from that of a pipe, and a good part of the ſmoke ſeems to deſcend ſome way into the breaſt. The Perſian tobacco is what they uſe in this inſtrument, which has an agreeable flavour, attended with this farther advantage, that when thus ſmoaked, neither the taſte nor ſmell of it remain after waſhing the mouth.

THE vulgar, in imitation of their ſuperiors, have, at their coffee-houſes, an ordinary inſtrument of much the ſame nature; in which they put the common tobacco, wetted a little with an infuſion of raiſins, adding, ſometimes, ſheera to make it intoxicating; and they will draw in ſuch vaſt quantities of ſmoke, that when they throw it out again, they fill the place with clouds.

OPIUM is not in ſo high eſteem at Aleppo as at Conſtantinople, and ſome other places. Thoſe here, who take it to exceſs, are looked upon to be debauchees; it baniſhes depreſſion, and exhilirates the ſpirits. Such perſons as have been long ac-

cuſtomed to it, have a beſotted look, and ſeldom reach old age; they loſe their memory, and other intellectual faculties, in the ſame way as thoſe who decline under a weight of years. Few Turks have any notion that exerciſe gives pleaſure, or contributes to preſerve health; however, we may except people of condition, and their dependants, who jarret on horſeback, and uſe other violent exerciſes. As they have no coaches, people of quality ride on horſeback in the city, with a number of ſervants walking before them, according to their rank; which, though it may not be ſo convenient in bad weather, has certainly a more manly, if not a grander, appearance than our coaches.

THE ladies, even of the greateſt figure, are obliged to walk on foot, both in the city, and when they go to any garden, if it is but at a moderate diſtance. In long journies the women of rank are carried by mules, in a litter cloſe covered up; and thoſe of inferior condition, on theſe occaſions, are commonly ſtowed on each ſide of a mule, in a ſort of covered cradles.

MOST of the natives go to bed in good

time, and riſe early in the morning. They ſleep in their drawers, and at leaſt one or two waiſtcoats, and ſome of them in winter in their furs. Their bed conſiſts in a matraſs laid on the floor; and over it a ſheet, or, in winter, a carpet, or ſome ſuch woolen covering; there is another ſheet ſewed to the quilt. A divan cuſhion often ſerves for a bolſter and pillow, though ſome have a bolſter and pillow as we have. When the time for repoſe draws nigh, they ſit down on the matraſs, and ſmoke their pipe, till they find themſelves heavy; then they ſtretch themſelves out, and leave their woman, or ſervant, to cover them: many of the people of faſhion are lulled to reſt by ſoft muſic, or ſtories told out of the Arabian Nights Entertainment, or ſome other book of the ſame kind, which the women are taught to repeat for that purpoſe.

If they happen to wake in the night, they ſit up, fill their pipe, have a diſh of coffee made; and ſometimes, eſpecially in the long winter nights, eat ſome of their ſweet paſtry, and ſo ſit till they drop aſleep again.

In the ſummer, their beds are made in

the court-yard, or on the houſe top; in the winter, they chuſe for their bed-chamber the ſmalleſt and loweſt room on the ground-floor. There is always a lamp burning, and often one or two pans of charcoal, which ſometimes prove of bad conſequence to them, and would certainly ſuffocate ſuch as have not been accuſtomed to it.

WHATEVER figure the inhabitants of this country made formerly in literature, they are at preſent very ignorant. Many baſhaws, and even farmers of the cuſtoms, and conſiderable merchants, can neither read nor write. It muſt be obſerved, that their youth of late years are better taught than formerly; though, even at this time, their education ſeldom extends farther than juſt to read a little of the Koran, and write a common letter, except ſuch as are bred to the law or divinity, which ſciences are in this country looſely connected, and the profeſſors of both uſually pretend to ſome ſkill in phyſick.

IN the time our author lived there, only one inhabitant of the place underſtood enough of aſtronomy, to be able to calcu-

late the time of an eclipſe, for which he was looked upon as a very extraordinary perſon. Numbers there are who imagine they underſtand judicial aſtrology, in which the natives have great faith; but it would take up too much time even ſo much as to mention the various ſuperſtitions in this and many other reſpects.

In the city there are a great number of colleges, but very little taught in them; they being generally built by ſuch as have raiſed great eſtates by oppreſſion, and other bad means, and are intended by the founders, partly as an atonement for their wickedneſs, and partly to ſecure an eſtate in their family; their deſcendants being commonly appointed curators of theſe endowments, and ſeldom fail to apply to their own private uſe what ſeemed intended for public benefit. Thus the ſchool ſoon runs to decay: many of theſe have a ſort of library belonging to them, and a few private men among the learned have ſome books; but theſe are very rarely good for much, and are kept more for oſtentation than uſe.

Though the Turks are predeſtinarians,

they however believe, that as God has afflicted mankind with diſeaſes, he has ſent them alſo the remedies, and they are therefore free to uſe the proper means for their recovery: ſo that practitioners in phyſick are here well eſteemed, and very numerous. They are chiefly native Chriſtians, and a few Jews.

The Turks ſeldom make this their profeſſion. Not one of the natives, however, of any ſect, is allowed to practiſe without a licence from the Hakeem Baſha; but a few ſequins are ſufficient to procure it to the moſt ignorant. They have no college in which any branch of phyſic is taught; and as the preſent conſtitution of their government renders the diſſection of human bodies impracticable, and that of brutes is a thing they never think of, they have a very imperfect idea of the ſituation of the parts, or their functions.

Of the uſe of chemiſtry in medicine, they are totally ignorant; one of them gets, ſometimes, a ſufficient ſmattering of alchemy, to ruin his family. They have amongſt them ſome books of the Arabian writers, as Ebenſina, whom they regard as infalli-

ble. They have likewiſe tranſlations of Hippocrates, Galen, Dioſcorides, and a few other ancient Greek writers. But their copies are in general miſerably incorrect.

Some of the old men colour their beards, and the old women dye their hair red with Henna; many of the men tinge their beards with black, to conceal their age. Few of the women paint, except Jews, and common proſtitutes; however, they generally blacken their eye-brows, or rather make artificial ones, with a certain compoſition, which they call Hattat; a practice which is now daily declining; they blacken the inſide of their eyelids, by applying to them a powder wetted, called Iſmed. This, they ſay, ſtrengthens the ſight. It is ſometimes uſed by the men, but regarded as foppiſh. The women have another ſingular method of adorning themſelves, which is by dying their feet and hands with Henna, which is brought in great quantities from Egypt, chiefly for that purpoſe, as the practice is general amongſt all ſects and conditions. The common way is only to dye the tips of the fingers and toes; ſome make a few ſpots upon the hands and feet, and leave

them of a dirty yellow colour, the natural tincture from the Henna, which, to an European, looks very diſagreeable: but the more polite manner is to have the greateſt part of the hands and feet ſtained in form of roſes, and various figures, and the dye made of a very dark green. This, however, after ſome days, begins to change, and at laſt looks as naſty as the other.

THE women in ſome of the villages, and all the Arabs and Chinganas, wear a large ſilver or gold ring through the external cartilage of their right noſtril. It is uſual for theſe people, by way of ornament, to mark their under-lips, and ſometimes their breaſt and arms, with a blue colour. This is done by pricking that part all over with a needle, then rubbing it with a certain powder which leaves a diſtinct and indelible mark, like that which one ſo often ſees among the ſailors and common people in England.

So much for the people in general; but the Turks, Jews, and Chriſtians all differ in their manner of living.

CHAP. III.

Of the Turkiſh manner of living with regard to meals; of their marriages; their ſlaves; their funeral rites; of the Turkiſh hypocriſy; of their puniſhments for different offences; of the diſtinctions and privileges of Mahomet's deſcendants.

THE Turks, who are the moſt numerous people in Aleppo, live in a manner that contradicts the character of abſtemiouſneſs they have acquired with many people.

As ſoon as they riſe in the morning, they breakfaſt on fried eggs, cheeſe, honey, leban, &c. about eleven o'clock in the forenoon in winter, and rather earlier in ſummer, they dine. Their table is round, and, as well as their diſhes, is made either of copper tinned, or of ſilver; it is placed upon a ſtool about a foot or fourteen inches high, and under it a piece of red cloth is ſpread, to prevent the divan from being ſoiled, and a long piece of ſilk ſtuff covers

the knees of ſuch as ſit at table, which has no other covering than the victuals. Pickles, ſallads, ſmall baſons of leban, bread, and ſpoons, are diſpoſed in proper order round the edges; the middle is for the diſhes, which, among the great people, are brought in one by one, and changed after each perſon has eat a little.

THEIR fingers ſerve them for knives and forks, but for liquids they are obliged to uſe ſpoons, which are made of wood, horn, or tortoiſe-ſhell, ſilver or gold not being permitted to them for that purpoſe by their religion. The firſt diſh is generally broth or ſoup, and the laſt Pilaw; the intermediate diſhes conſiſt of mutton cut into ſmall pieces, and roaſted or ſtewed with herbs, ſtewed pigeons, fowls, or other birds, which are commonly ſtuffed with rice and ſpices; a whole lamb ſtuffed with rice, almonds, raiſins, piſtachios, &c. and then ſtewed, is a favourite diſh with them.

PILAW, with a diſh of ſweet ſtarch, which they ſometimes eat with it, comes laſt, except the Khuſhaf, which is a very thin ſyrup, with currants, raiſins, dried apricots, piſtachios, ſlices of pears, apples,

&c. ſwimming in it, and of this each perſon takes a large ſpoonful, and thus finiſhes the repaſt.

WATER is their liquor at table, and after dinner they drink coffee. Almoſt all their diſhes are either greaſy with fat or butter, pretty high ſeaſoned with ſalt and ſpices, many of them made ſour and diſagreeable with verjuice, pomegranate, or lemon juice, onions, and garlick.

THEY ſup about five o'clock in winter and ſix in ſummer, in much the ſame manner as they dine; and in winter, as they viſit one another, and ſit up late, they have a collation of Kenafy, or other ſweet diſhes.

IN ſummer their breakfaſt commonly conſiſts of fruits, and, beſides dinner and ſupper, they often within the compaſs of the day eat water-melons, cucumbers, and other fruits, according to the ſeaſon.

KENAFY is a thin mixture of flour and water poured through a cullander upon a hot copper plate, which immediately dries it; it is then mixed with honey and butter, and baked. It is to be obſerved, that they are not ſo regular in their times of eating

as the Europeans; and though it ſhould happen that they have but juſt riſen from table, they cannot withſtand the invitation of another company, to ſit down and eat again.

THE common people have no ſuch variety as has been here deſcribed; bread, dibs, leban, butter, rice, and a very little mutton, make the chief of their food in the winter, as rice, bread, cheeſe, and fruits, do in the ſummer. Their principal meal is in the evening, when they return to their families from the exerciſe of their different occupations.

THE wine and ſpirits are only drank by the irreligious and licentious among the Turks; yet the number of theſe is more than what from appearance one would apprehend, for, as theſe liquors are prohibited by their religion, they chiefly drink in ſecret at their gardens, or in the night, and if they once begin, they generally drink to great exceſs whenever they can come at liquor.

BY their religion they are obliged to waſh before prayers, which are five times in the twenty-four hours, and alſo every time

they eaſe nature. As they eat chiefly with their fingers, they are likewiſe under a neceſſity to waſh after every meal, and the more cleanly do it before meals alſo; beſides, every time they cohabit with their women they muſt go to the bagnio before they can ſay their prayers; ſo that they are all day long dabbling in water.

THOUGH by law they are allowed four wives, and as many concubines, or rather female ſlaves, as they can or care to maintain; yet, as they are obliged to pay money for their wives, few of any rank have more than two, the poorer ſort have ſeldom more than one, and hardly ever a concubine; thoſe of middling circumſtances perhaps three or four; and Mr. Drummond has known ſome of the better ſort who have kept forty, excluſive of thoſe employed in the menial offices of the family.

IT may appear ſtrange how ſuch a number ſhould agree tolerably well together; and in fact the maſter of the family hath frequently enough to do to keep the peace amongſt them: but if we conſider that they are accuſtomed from their infancy to a ſervile obedience; that the huſband can

at pleaſure divorce his wife, without aſſigning any cauſe, and ſell ſuch of his ſlaves as are barren, it will not appear ſo extraordinary that they live together in a tolerable degree of harmony. On the other hand, the wife has alſo a check upon him; for if he divorce her, it is not only attended with expence, but he loſes all the money ſhe at firſt coſt him.

In this country marriages are commonly brought about by the ladies. The mother ſeeks among her acquaintances for a proper wife for her ſon: having found one to her mind, ſhe propoſes the match to the family: if they approve of it, the young woman is formally demanded, the price to be paid for her fixed, and a licence procured of the Cadi: then proxies are appointed on both ſides to confer with the Maum or prieſt, who being aſſured by proper witneſſes that theſe proxies were regularly choſen, proceeds to aſk the one if he is willing to buy the bride for ſuch a ſum of money? and the other, if he is ſatisfied with the ſum? Anſwer being made in the affirmative, he joins their hands, the mo-

ney is paid, and the bargain is concluded with a prayer out of the Koran.

The bridegroom is now at liberty to take his bride home whenever he thinks proper, and the day being fixed, he ſends a meſſage to her family acquainting them with it. The money which he paid is laid out in furniture for one chamber, in cloaths and jewels, or ornaments for the bride, whoſe father makes ſome addition, according to his circumſtances. All theſe things are ſent in great pomp to her place of reſidence, three days before the wedding, to which he invites all his friends, his acquaintances, and others, and every perſon invited ſends a preſent, whether he thinks proper to go or not. Open houſe is kept for ſeveral days before the wedding.

The women on the day appointed go to the bride's houſe, and bring her home to that of the bridegroom, accompanied by her mother and other female relations, where each ſex make merry in ſeparate apartments till night. The men then dreſs the bridegroom, and give notice to the women; upon which he is introduced into the

court-yard of the women's apartment, and there met by his own female relations, who dance and ſing before him to the ſtair-foot of the bride's apartment, who deſcends half way down to receive him, being veiled with a piece of red gauze, and perhaps her forehead and cheeks covered over with leaf gold cut into various forms; he then conducts her up ſtairs, and they are left to themſelves.

In Aleppo they have a few black ſlaves, which are commonly brought from Æthiopia by way of Cairo; but the moſt part of their ſlaves are white, being either priſoners of war, or elſe furniſhed from Georgia. A male ſlave is as much regarded for beauty as a female, occaſioned by the frequency among them of a crime not to be named.

When a Turk, or indeed a native of the place, dies, the women immediately ſet up the howl, which they continue till the body is buried. Having waſhed the corpſe, they ſtop all the natural paſſages with cotton, to prevent any moiſture from oozing out, as it would be hereby rendered unclean; then wrapping it up in a clean cloth,

they lay it in a coffin, at the head of which the proper head-dreſs is placed, if the deceaſed be a male; if female, the head-dreſs is very old faſhioned, flat on the top like a trencher, and over this is thrown a handkerchief.

THE middle part of the pall is compoſed of a ſmall piece of the old covering of the holy houſe at Mecca, the reſt of it is of no particular colour or ſtuff; over it are laid ſome of the deceaſed's beſt cloaths. When the corpſe is carried out, a number of Sheiks, with their tattered banners, walk firſt, next come the male friends, and after them the corpſe, carried head foremoſt upon men's ſhoulders. The bearers are relieved often, every paſſenger thinking it meritorious to lend ſome help on ſuch ſolemn occaſions. The neareſt male-relations immediately follow the corpſe, and the women cloſe the proceſſion with melancholy cries, while the men ſing prayers out of the Koran. Thus they proceed to the Moſque, where the bier is ſet down in the court-yard, and a ſervice ſaid by the Imaum; after which it is carried on in the ſame order as before to the burying-place, of

which there is but one that is public within the city, the others being all abroad in the fields.

THE graves lie eaſt and weſt, and are lined with ſtone. The corpſe is taken out of the bier, and put in a poſture between ſitting and lying, on the right ſide, with the head to the weſtward; ſo that the face may be to the ſouth, that is, towards Mecca: a ſmall portion of each being put behind the body to keep it ſteady, the grave is covered with long ſtones, which go acroſs, and prevent the earth from falling in upon the corpſe. The Imaum throws on the firſt handful, ſaying at the ſame time a prayer for the ſoul of the deceaſed, and exhorting ſuch as hear him to be mindful of their ends: after him every one preſent throws alſo a handful of earth, ſaying, 'God be 'merciful to the deceaſed.' This done, the grave is filled up, a ſtone is fixed at each end of their graves, and upon them are commonly written ſome prayers, and the name of the perſon interred.

SOME have the upper part of the head-ſtone cut into the form of a turbant for a man, or of an old-faſhioned head-dreſs for

a woman. As they never open their graves in leſs than ſeven years, the burying-places ingroſs a large ſpace round the city. The neareſt relation goes to pray at the tomb of the deceaſed, the third, the ſeventh, and the fortieth day after, alſo the annual anniverſary of his death; and on theſe days a quantity of victuals is dreſſed and given to the poor.

Every Monday and Thurſday the women dreſs the graves with leaves and flowers, expoſtulating with the deceaſed, enquiring, wherefore he died, when they had endeavoured to make every thing as agreeable to him as poſſible? If the men chance to overhear them at this work, they chide them ſeverely, and indeed they generally ſet a good example, bearing adverſity with reſignation and fortitude.

The men wear no mourning, but the women put on their graveſt coloured cloaths, and a head-dreſs of the colour of brick-duſt; beſides which they lay aſide all their jewels and finery, and, in caſe of a huſband's death, do not re-aſſume them in leſs than twelve months; for a father they lament but ſix. Before a widow marries

again ſhe muſt remain forty days in the houſe, affecting grief, ſpeaking only when neceſſitated, and never ſtirring over the threſhold. This term of forty days does not begin till after the demiſe or burial, but is often obſerved many months after.

THE Turks are the moſt exact people in the world with regard to external forms of religion, and, if we except their giving alms and relieving ſtrangers, they know but very little of the other duties enjoined them; and a merry old Mufti told the doctor, that if he intended to draw a true picture of the Turks, he muſt repreſent them exactly contrary to what they appeared.

THE military governors or Vizer baſhaws are not now compoſed of ſlaves and ſons of Chriſtians, as formerly; theſe poſts are only given to the higheſt bidder, and the largeſt ſum generally carries the day. Perjury is here no other way puniſhed than in the loſs of the cauſe, in caſe the perſon perjured be diſcovered. They puniſh for ſlight offences by beating the ſoles of the feet; thoſe of a more ſerious nature are paid by ſtrokes over the back and buttocks;

to this laſt puniſhment Janiſſaries and women are ſubject. Criminals are either hanged, impaled, or beheaded, for capital offences, as the Baſhaw pleaſes; Janiſſaries are ſtrangled with a cord put twice round the neck, and drawn tight with a piece of ſtick.

It is a miſtaken notion, that the Hadgies or ſuch Muſſulmen as have been at Mecca may ſin with impunity; thoſe who commit great crimes are even hanged upon the road, and a Baſhaw and Cadi travel with every caravan, on purpoſe to examine into irregularities. The Emirs, or relations of Mahomet, are diſtinguiſhed by a green ſaſh twiſted round their heads, and they have the privilege to be tried by an Effendi of their own; they are alſo exempted from paying any part of the expences of the city, which, ſince the great decreaſe of trade from the diſturbances in Perſia, and the ruin of many of the villages by their own bad government, falls very heavy upon the people, for they are daily rendered leſs able to pay, yet the demands of the governor increaſe.

CHAP. IV.

Of the manners of the Chriſtians of Aleppo; a Maronite wedding deſcribed; of a Chriſtian funeral; of the Jews of this place, their cuſtoms, &c. of the different Franks or Europeans ſettled here; of their intercourſe with the natives; of ſome diſorders known in this climate, but more particularly of the plague.

THE Chriſtians generally eat in the ſame manner as the Turks; the former uſe oil where the latter uſe butter, and one of their favourite diſhes is Burgle, which is no more than boiled wheat bruiſed in a mill till ſeparated from the huſk, then dried, and kept for uſe; it is afterwards either fried or boiled, being firſt made up into balls with meat and ſpices. They are very rigorous in their faſts, inſomuch that an Armenian would not break through one of them though in a caſe of life and death. The Chriſtian women are

always cloſe veiled, though in a different manner from thoſe of the Turks: they ſeldom go abroad but to church, the bagnio, to viſit their phyſicians, or a relation; ſome are permitted to go twice or thrice a year to the gardens; and others, though the gardens are not a mile from their houſes, perhaps never ſaw one in their lives.

CHRISTIANS here are contracted while children by their parents, nor have they the leaſt vote in chuſing each other. There are no material differences in the ceremonies of the Greeks, Syrians, Maronites, Armenians, and other ſects; ſo that, as a ſpecimen of the reſt, our author gives us the deſcription of a Maronite wedding, which we ſhall here extract.

AFTER the bride has been demanded, the relations of the bridegroom are invited to an entertainment at the houſe of the bride's father, in order to conſult concerning the proper day for celebrating the wedding, which is commonly fixed for that day fortnight.

IN the afternoon of that day they again go to the bride's houſe, where they ſup,

and then return to that of the bridegroom, who hitherto has not appeared, though ſome trifling inquiry has been made after him, for he is by cuſtom obliged to hide, and not to ſuffer himſelf to be found without a ſeemingly ſtrict ſearch: he is at length brought out, dreſſed in his worſt cloaths, amidſt great noiſe and merriment, and, after being led, together with his brideſmen, ſeveral times round the court-yard, they all are brought to a chamber, in which the wedding-cloaths are laid out, and he is left to dreſs himſelf.

At midnight, or rather later, the relations, accompanied by all that have been invited to the wedding, and preceded by a band of muſick, return once more to the bride's houſe, each carrying a candle: being arrived at the door, they demand the bride, and are refuſed admittance: upon this enſues a mock fight, wherein they are ſure to prevail; and then the women proceed to the bride's chamber, lead her out veiled quite over, and in the like proceſſion carry her to the bridegroom's houſe, accompanied by one or two of her ſiſters, or neareſt female relations, but not more;

ſhe is there ſet down at the upper end of the room among the women, being veiled with red gauze, and muſt not ſpeak on any account; however, ſhe riſes to compliment, in dumb ſhow, every perſon that comes into the room; and notice of their approach is given to her by one of the women who ſits by her for that purpoſe, as ſhe muſt not look up.

THE reſt of the night is ſpent by each ſex in their ſeparate apartments in feaſting and noiſy mirth.

THE next day, about nine in the morning, the biſhop or prieſt comes to perform the ceremony. Before he enters the women's apartment, all the women are veiled; the bride ſtands covered entirely, ſupported by two women, and attended by two brideſmaids to keep her veil well adjuſted. The bridegroom, dreſſed in a gaudy robe, and accompanied by the biſhop, then enters, and is placed on the bride's left hand, with his brideſman by him. After a ſhort ſervice the biſhop puts a crown firſt on the bridegroom's head, then with the ſame ſolemnity crowns the bride, brideſman, and maid: he next joins

the hands of the bride and bridegroom, and, after ſome longer ſervice, puts a ring on the bridegroom's finger, and delivers another to the brideſmaid to be put upon that of the bride. Near the concluſion of the ſervice he ties round the bridegroom's neck a piece of tape or ribbon, and a prieſt comes in the afternoon to take it off.

THE ceremony being finiſhed, the bridegroom, and all the men withdraw to their proper apartment, where they drink coffee, and ſit very gravely while the biſhop remains; which is not long, for dinner being ſerved up immediately for him and a few ſelect people of the company, he ſoon dines, and takes his leave. He is ſcarcely gone from the houſe before their riots begin. Great quantities of victuals are dreſſed, and ſeveral tables covered both for dinner and ſupper, and there is uſually a profuſion of tobacco, coffee, wine, and arrack. About eleven or twelve at night the bridegroom is led in proceſſion to the bride's chamber, where he preſents her with a glaſs of wine, of which ſhe drinks to him, and he returns the compliment. After

this he is carried back again with the ſame ceremony: the muſick continues to play during the whole of the time, other diverſions go forward, and the houſe is uſually full of company till next day in the afternoon, when they take their leave, all but a few intimate friends, who ſup with the bridegroom, and about midnight leave him heartily fatigued, to retire to the bride's chamber.

All thoſe who have been invited to the wedding make preſents, and, for ſeveral days after the marriage has been conſummated, quantities of flowers are ſent to the bride by all the women of her acquaintance. That day week the bride's relations are allowed to come and viſit her, and an entertainment is provided for them. It is not reputed decent in this country for women to ſpeak to any perſon during one month after her being married, except a few words to her huſband. There is generally a ſtrict charge given them about this by the old women; and even to him ſhe is not to talk, according to their injunction. Few women are allowed to ſit at table with their huſbands, but attend

as ſervants; and in general they are little better treated. Though they have no guards upon their apartments, yet the people of faſhion are never ſuffered to appear unveiled before any men except their ſervants, relations, prieſts, or phyſicians. The Maronites are the leaſt ſtrict in this reſpect, and ſome of them will appear before particular ſtrangers, and are even admitted to ſit at table with their huſbands.

THEIR confinement, however, does not proceed from jealouſy in reſpect to their conduct ſo much as from the fear of bad conſequences, ſhould a Turk ſee and take a liking to any of them.

THE Chriſtians are carried to the grave on an open bier; and, beſides many appointed days, when the relations go to the ſepulchre, and order maſs for the dead, they ſend victuals to the church and poor, many of the women go to pray for the ſoul of the deceaſed every day for the firſt year, and every great holiday afterwards.

THE ſynagogue of the Jews lies within the city, in a certain quarter which they all inhabit. Some of their houſes are upon the city wall, and the ditch, being there

turned into gardens, makes their ſituation agreeable, but not quite healthy: the houſes of other Jews have their court-yards moſtly ſeveral feet below the level of the ſtreet, which, together with the natural naſtineſs of the people, contributes to render their dwellings very offenſive. As moſt of their time during their feſtivals is employed in the exerciſe of their religion, they cannot dreſs victuals; and as it is not lawful for them to eat or drink but of ſuch things as have been cooked in a different way from what they find among the Chriſtians or Turks, they have no great opportunities of committing exceſſes; ſo that they may with juſtice be pronounced the moſt abſtemious people in Aleppo.

It having been agreed, for the benefit of the poor of this religion, that meat ſhall be ſold among them at under-price, and the deficiency made good out of the public ſtock, the managers take care that their markets ſhall be very ill ſupplied; ſo that ſome times they are for ſeveral days without a bit of mutton. This is the reaſon why they eat more poultry, and the poorer

ſort ſubſiſt chiefly upon herbs, roots, and pulſe, dreſſed will oil.

SIX days in the year they faſt from about two hours before ſun-ſet till the ſame time next evening. All of them attempt once in their lives to faſt from Saturday night at ſun-ſet till the Friday following at the ſame hour. Some hold out two, ſome three, others four days, but very few compleat it, and ſeveral periſh in the attempt.

EXCEPT the particular ceremonies which their religion obliges them to obſerve, it would be only repeating a great deal of what has been premiſed, to give an account of their weddings: amongſt the latter the moſt remarkable is, that the bride's eyelids are faſtened together with gum, and the bridegroom is the perſon that opens them at an appointed time. Their dead are carried to the grave on a covered bier. They have certain days wherein they go to the ſepulchres, and the women, like thoſe of other ſects, often go there to cry over their departed relations.

THE Europeans, generally called Franks, reſiding here, are chiefly Engliſh and French:

of the former at preſent, beſides the conſul, chaplain, chancellor, phyſician, and chiau, there are only ten merchants: the latter are more numerous, they have their conſul, officers, and druggomen of their own nation, and the number of their merchants and clerks is nigh double that of the Engliſh: they have moreover many of a lower claſs, who are married to natives of the country, the number of whom in the Levant was ſome time ſince become ſo conſiderable, and likely to be ſo troubleſome, that the French king publiſhed an edict, ordering all ſuch as were married to return home, and prohibiting any others from marrying here without his licence, which has greatly diminiſhed their number. Under the French protection are likewiſe the Roman Catholick convents, of which there are in the city no leſs than three, and a college of Jeſuits.

The Dutch have a conſul reſiding here, but no other perſon of that country; there are alſo a few Venetian merchants, and ſome Italian Jews. The major part of the Europeans live in Khanes in the principal quarters of the city; the ground floor

ſerves for their ware-houſes, the upper ſtory is fitted up for their dwellings, running between the pillars of the collonade, which forms a long corridore, opening on which are a number of rooms, ſo that they much reſemble cloiſters; and as theſe are moſtly unmarried, and their communication with the natives depends ſolely on trade, their way of life alſo not a little reſembles the monaſtic.

It was formerly cuſtomary for all, or moſt of them, to wear the Turkiſh habit, retaining only the hat and wig, by way of diſtinction; but of late years the far greater part have continued in their proper dreſs. The Italian Jews, and ſuch of the French as are here married, incline rather to the nature and cuſtoms of the natives than of the Europeans; the latter, however, they imitate in dreſſing victuals: the evening being their chief time of entertaining, they eat more animal food at ſupper than we do in Britain; they are, however, moderate in their drink, which is either a dry white wine, or the red wine of Provence.

The Engliſh factory have of late taken

to weak punch, and they find it very refreſhing; many other Chriſtians, and indeed the Turks themſelves, have in this particular copied their example: they alſo entertain themſelves with riding or ſporting when the weather will permit. Though the natives, from the character here given of them, do not appear in the moſt amiable light, yet they give the Europeans no occaſion to complain. Their treaties with the Porte hinder them from feeling the tyranny of the government, and their conſuls are treated with very great politeneſs. Moreover, an European may roam with impunity to a diſtance from the city, where the natives dare not venture for fear of the Curds or Arabs.

An annual preſent to their chief, and uſing them well at Scanderoon, inclines the Curds to behave politely to ſuch merchants as they meet with; and, what makes them leſs rapacious is that they are ſure to find no more money about any member of the factories whom they might incline to plunder than what was barely ſufficient for his expences on the road; beſides, an inſult offered to a Chriſtian ally would give the

Turkiſh government an opportunity of chaſtiſing them ſeverely. Yet they rob the natives with impunity, about whom they generally find a good booty, and, were the perſon abuſed to complain, he would run the riſque of being fleeced by the very perſon that ought to procure him redreſs.

Among the many diſorders incident to this climate we find the venereal diſeaſe frequent; they have no idea of a Gonorrhœa being infectious, or terminating in any thing worſe. They call it the Franks' diſeaſe, probably becauſe they had it firſt from Europe, and attribute it either to their having uſed the pipe, the ſpoon, or ſome other thing belonging to a perſon infected. Many of them labour under it great part of their lives without much uneaſineſs; the warmth of the climate, and frequent uſe of the bagnio, hindering it from making a very quick progreſs.

The air of Aleppo is very bad for ſuch as are pthiſical. Here are many epidemical diſtempers, of which the Europeans keep for the moſt part clear; and it is remarkable that the plague viſits them at leaſt

once in ten or a dozen years, firſt ſhewing itſelf in ſome town in Syria.

THE time in which it rages moſt is June, it decreaſes in July, and diſappears entirely in Auguſt; ſo that one may from thence infer, that a continuance of hot weather is an enemy to its power. Well may this terrible diſtemper be termed a plague; human nature cannot be liable to any thing worſe: the ſurrounding ſcenes of death and miſery that accompany it are dreadful to reflexion; the terrible diſtreſſes of the people are inconceiveable; heat, thirſt, langour, dejection of ſpirits, and the moſt excruciating pains, frequently unite to torture the patient, whoſe miſeries are ſtill more increaſed by the want of medical aſſiſtance, the deſertion of friends and attendants, and the loathſome putrid ulcers which remain upon thoſe who are even happy enough to eſcape.

THE plague is a ſort of Proteus, the ſymptoms of which vary ſo very much, that they deceive the moſt penetrating ſkill; the moſt flattering appearances often end in ſudden death, and when there are no hopes remaining, an unexpected recovery

may ſurpriſe. A violent fever, great internal heat, and the ſkin dry and hot, are ſymptoms that often accompany this fatal diſorder; the eyes of the patient loſe their luſtre, the ſpeech fails, the countenance appears cadaverous and confuſed, and changes from a livid to a deep ſcarlet, and *vice verſa*; the motion of the pulſe varies prodigiouſly, but ſo as not at all to be depended upon.

THERE are certain buboes riſe upon the patient, that ſometimes come to a head and ſometimes do not. The fever has been known to go off by a critical ſweat; and this was the caſe in the years 1742, 1743, and 1744. Nitrous medicines are not always attended with their uſual ſucceſs in allaying the heat of this diſorder. When the buboes mortified they were treated as carbuncles, and, though upon ſuppuration of the mortified parts the ulcers appeared deep, yet they healed very ſoon, and were ſometimes ſcariſied, ſometimes not.

PEOPLE avoid the malevolence of this diſorder by ſhutting themſelves up at home, and ſhunning as much as poſſible all external communication: a window above ſtairs

is allotted for the reception of neceſſary proviſions, from it hangs a rope with an iron chain and a pail or copper at the end of it, into which whatever they ſtand in need of is put and drawn up, being firſt ſprinkled with vinegar or ſmoaked with ſulphur. The impatience accruing from confinement, the fears of the diſorder's breaking in, the ſhrieking of the women for the dead both day and night, the ſinging before the corpſe when going to be interred, all unite to render this ſituation diſagreeable; however, cuſtom ſoon renders it familiar.

THE rules laid down by our learned phyſicians for eſcaping the infection are; firſt, never to go abroad faſting; to drink plentifully of ſour punch and other acids; to live regularly, but not abſtemiouſly, and to avoid every kind of exceſs, but more eſpecially of paſſion: ſecondly, to breathe, when in the chamber of a ſick perſon, through a handkerchief or ſpunge, wetted either with vinegar or an infuſion of rhue, and not to ſwallow the ſpittle: thirdly, to hold the breath when near a patient, and to waſh the mouth, face, and hands, with

vinegar as ſoon as ever you leave him: fourthly and laſtly, to air them well, and to ſmoak them with ſulphur.

We have been thus circumſtantial in our account of the plague, as it is a ſubject much talked of, and conſequently not incurious; ſo that here we ſhall take leave of Dr. Ruſſel, without running over what he ſays of other diſorders, or the variation of weather, theſe being ſubjects very foreign to our purpoſe.

End of the Second Volume.

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